

No 5800.30



GIVEN BY

Estate of Charles W. Folsom.

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Dr. W. F. Folsom
Copies to
J. E. Mason

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LETTERS AND FACTS,
NOT HERETOFORE PUBLISHED, TOUCHING
THE MENTAL CONDITION
OF
CHARLES J. GUILTEAU
SINCE 1865.

SUBMITTED TO THE PRESIDENT OF THE UNITED STATES BY JOHN W. GUILTEAU, IN THE
MATTER OF THE APPLICATION FOR A COMMISSION DE LUNATICO INQUIRENDO.

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JUNE 23D, 1882.

CHESTER A. ARTHUR, President of the United States.

MY DEAR MR. PRESIDENT:

The following correspondence is respectfully submitted for your examination. With the exception of the letter of my brother to his father, dated April 10, 1865, it has never before been published. The correspondence consists:

1st. Of my letters to George Scoville, previous to the commencement of the trial of my brother, in which I indicated to him certain facts in my brother's life as evidence of his insanity, but which his counsel did not introduce on the trial.

2d. Letters which passed between my father, commencing in 1865, and John H. Noyes and other members of the Oneida Community, concerning my brother's life and mental condition, in which it is distinctly stated that he then "showed signs of insanity," "was partially insane, and would become hopelessly so," "that the form of his insanity was such that he might become at any time a sly, cunning desperado," and other similar expressions and opinions, showing that he was approaching, or actually in an insane condition for many years.

3d. Correspondence concerning and from him in 1871 and 1872 when he was in California.

4th. Letters which passed between Mr. Scoville, myself, and General Butler in reference to General Butler's having charge of the defence.

5th. Other letters and papers bearing upon the questions at issue.

But few if any of these papers could be introduced as evidence in a Court of law, but the facts referred to in the ordinary course of correspondence clearly indicate the mental condition of my brother from 1865 to 1880, and show that under proper management, the proof of his insanity could have been obtained on the trial, had not his attorney refused to enter upon the most critical portion of his life and subpoenaed those who knew most about him at a time when they had repeatedly pronounced him insane.

I do not propose any extended comments or criticisms, but have submitted these letters and papers as the shortest and easiest way to present the facts they refer to. It seems to me that they are a sufficient indication of what may now be proved by living witnesses, or by properly authenticated evidence admissible before a commission *de lunatico inquirendo*, if not in a Court of law, and, consistent with good faith to the nation and all the interests involved, fully authorize a stay of the execution of the sentence of death upon a man who, without doubt, is permanently insane and was so for many years before he fired the fatal shot of July 2, 1882.

There is now no time for making an argument in writing, but I shall be grateful if the President will allow me an audience before a decision is reached, that I may make a brief statement of my brother's unfortunate life, which will explain much of what now appears to his disadvantage.

Very respectfully,

JOHN W. GUTEAU.

Estate of
CHARLES W. FOLSOM,
May 10, 1905

October 20, 1881.

JOHN W. GUTEAU TO GEORGE SCOVILLE.

GEORGE SCOVILLE, Esq., Counsel for Charles J. Guiteau :

Oct. 20, 1881.

WASHINGTON, D. C.

DEAR SIR :—I have believed that Julius was morally responsible for the assassination of President Garfield, and that he had sufficient mental capacity and will power to have controlled his foolish and wicked purpose, if he had so chosen, and that the crime was the legitimate ending of his former vicious life. I have always credited him with enough natural ability and a sound mind, except as it has become perverted by excessive egotism, wilfulness, lust and laziness. I have really known but little about him, and I may have been mistaken in my judgment of him. I notice your appeal to the public and think it is just and timely, and that you and the prisoner ought to have the benefit of any facts in his favor. I am willing and very glad to aid you in any way I can and to revise my personal judgment of the case, leaving to you whether to use my testimony or not.

I will briefly state the points to which I can testify, and shall be glad to visit Washington and confer with you more fully, if you think it desirable.

(1) Mother died in 1848, when he was seven years old and I fourteen, and we were soon separated. I never heard from him until he came to Davenport, Iowa, in 1855 or 1856. I got him a place with a Mr. J. A. Crandall, music dealer. He was there a short time. I did not get along pleasantly with him and he soon went back to Freeport. Long afterwards I heard from father, that there was some wrong-doing and irregularity while he was with Mr. Crandall.

(2) While he was at Oneida, I received two or three letters from him on religious subjects. They were lost or destroyed. There was nothing unusual about them. I do not recollect to have replied to them.

(3) In 1868, while I was living in Chicago, he used to come out to our house occasionally, Sunday's. At my sister's request I spoke to him about paying you for some two hundred dollars advanced while he was studying in your office. He said he did not owe you anything as he had settled the whole thing long before by giving you his note for \$200 (I think) which he said you could get the money on in any bank in Chicago, but that you were so stubborn you would not do it. I talked with him a long time to show him the fallacy of his idea that his debt was thus paid, but could not do it, and I never had much talk with him afterwards, as he became very angry and said I did not treat him as a brother, etc. I had no patience with him.

(4) I went to New York in 1869, and was two years in the Mutual Life office. While there he came to New York from Chicago, with a claim of some \$1,500, I think, and said he had secured it by chattel mortgage. He came to me to aid him in filling the blank. He did not seem to know how.

(5) I think it was at this time that he told me he did not like to be called "Julius," that he abhorred the name; that it was a nigger name. Niggers were called "Cæsar," after Julius Cæsar. The association was so fixed in his mind that it mortified him to be called Julius. I had no patience with him and told him so.

(6) I did not see him again until he came to Boston in 1878 (I think.) He had a colored man carrying a placard on his shoulders about the streets advertising his reply to Col. Ingersol. He called himself the "Hon. Charles J. Guiteau, an eloquent Chicago Lawyer and Theologian," in handbills and newspaper cards. One day, after he been around several months, he called at the house. My daughter met him at the door—he announced himself as her uncle. She left him and I saw him in the parlor. Had a long talk with him about his book and lectures. I told him he ought not to advertise himself as an "Honorable" as he was not, that it was a designation given to certain officials by State law. He claimed that any lawyer was an "Honorable," and cited in proof that he knew a lawyer in Chicago that had been in the State's prison who always called himself an "Honorable." He seemed to think that conclusive. In his book he claimed that the "Second Coming of Christ to the Primitive Church at the destruction of Jerusalem A. D. 1870 was a discovery which he had made, after 1800 years, and that God had appointed him to reveal it to the world." I told him that he ought not to make claim to that as a discovery or a new idea of his own, or that God had revealed that to him, for he knew that he got the idea years ago at Oneida Community and that it was in Mr. Noyes' book the "Berean," as well as the texts and arguments to prove the doctrine; that it was a very old idea handed down from the early centuries; that even Mr.

Noyes did not claim it as original; that his book was made up largely of quotations and that it was a fraud to pretend that it was a "discovery," or a "revelation" and he knew it. He replied that he did not say where nor how it was a revelation, it was a revelation to the world just the same if he did not get it out of Noyes' book, which very few persons had ever seen. He said he had had a hard time; that he made money when he stuck to his law business; that he expected to make \$2,000.00 or \$3000.00 by the sale of his book, that would put him on his feet and then he would go back to the law again. We had a great deal of talk. He objected to my criticisms—said I talked just as father always did and he did not propose to stand it—that he wanted it understood that he was a "fighting man." I told him that I was not and that it would be better to end our interview at once and showed him the door, slipping two half-dollars into his vest pocket as he went out; which he indignantly threw back upon the floor.

(7) I heard of him about town for a long while; finally people came to me about his board and I told them the facts. He called at the office and complained that I had meddled with his business and claimed that he did just as Jesus Christ did. He went to a boarding house and if they received him he blessed them and if not he cursed.

(8) There is a great deal more of this sort of thing. I saw him at the office perhaps three times; the last time I put him out forcibly, and have not seen him since. He was very abusive, and it seemed the easiest way out. You could not make any impression on his mind by reason or kind talk, and yet he seemed to have sense enough outside of these lines I have mentioned.

(9) In 1872 I got a letter from Mr. Eaton, of San Francisco, stating that Julius had gotten \$75 from him, on the pretence of a telegram announcing that his wife was at the point of death, and he had not money enough to pay railroad fare home by that amount. I wrote to Julius detailing circumstances, in a very severe letter, and he replied, denying that he had made any misrepresentation, but had got the money solely on his "reputation and standing as a lawyer," and added that "if Mr. Eaton had treated him as a white man," and not complained to me, "he would have tried to pay him long ago," and advised me to "drop him." I have this letter and the correspondence. It was in reply to this correspondence, which had been submitted to him, that father wrote me the letter of March, 1873, which had been published, and in which he says that he will not be surprised if he ends in a "sly, cunning desperado."

(10) Few know about his proposal to buy the *Advance* in Chicago, and his offer to elect John H. Addams Governor of Illinois if he would loan him \$25,000 towards the \$75,000 required to purchase the paper. Mr. Addams is dead and father also, but I presume that the men in the bank knew about it at the time, and would testify.

(11) You also know about the publication of his book here; how he went to D. Lathrop & Co., book publishers, with his MSS., which they rejected; afterwards he went to Wright & Potter, printers, had his book printed (1,000 copies), with "D. Lathrop & Co." on as the publishers. When they heard of it they sent for him, and complained of his bad faith in putting their names on the book and advertising it over their signatures. How he got 600 copies surreptitiously from the binder, and never paid for any. He has since, as late as June, 1881, compounded with Wright & Potter on the subject, and in the last letter, I think of June, 1881, promised to pay \$100 on account very soon. Mr. Wright has the correspondence. I have never seen it. He came to me to make inquiries last year, and since your letter came I called on these parties, and learned the facts here given. I also called on Rev. H. C. Dunham, of 6 Congregational House, and got a copy of the red-bound book, "Truth," as you requested. I send you the copy. None of these gentlemen will probably testify that *they* thought him insane, but that he was unbalanced and "off" they have no doubt. He did not generally create the impression of being "insane," but a little queer, unbalanced, and after the transaction the final conclusion was that he was a fraud. STILL IF ALL THE CIRCUMSTANCES OF HIS LIFE COULD BE GOT TOGETHER BEFORE THE JURY AND THE PUBLIC, IT WOULD BE SUCH A MESS OF UNREASONING AND SENSELESS WORK AND EFFORT AS TO ALMOST FORCE THE CONCLUSION OF HIS ACTUAL INSANITY. He never arrived at right conclusions, and his reasoning faculties were entirely at fault—the result, as I believe, not of any hereditary taint, for there is no tendency to insanity anywhere in the family, the cases being easily accounted for by self or applied abuse, and none of the insane parties ever having had any children. This is a mistake; Augustus Granville Parker, whom I only knew when a boy, and who died in an Asylum, insane, had two children, and by no possibility could it have been transmitted to him, Charles J., but of his own self-centered, egotistical, willful, perverse and lustful life and habits. (N. B.—Father paid several bills for medical attendance for private diseases years ago and refused others, and I have no doubt that masturbation and self-abuse is at the bottom of his mental imbecility. There is a slight chance for success in this line of defense, but none on the "tendency to insanity in the family," and that "father was a religious monomaniac." That claim cannot be sustained, and you must know it; and it is not in any sense necessary to your case, as insanity may be acquired by anyone, and such person is just as much insane as if he inherited the tendency.

(12) Father's brother, Francis W. Guiteau, (second son of Dr. Francis and Hannah Guiteau) was born October 5, 1800. He died in the Insane Asylum in N. Y. City, "December 20, 1829, at age of 29

years, 2 months, 15 days." The insanity being caused by remorse and sorrow at the result of a duel with his rival for the hand of a young lady. He killed his rival and died insane. He never had children. This is the first case of insanity in any generation of Guiteaus out of perhaps 500 members.

Abbie Maynard, whom you say is in an insane asylum, was a bright child, but was rendered an idiot almost, by her father practising his art of mesmerism upon her until he ruined her mind. If it was a case of inherited insanity, it came from her father, Mr. Maynard, and not from her mother, a Guiteau, for finally he died by his own hand under fear of going to the poor-house, although he was worth quite a fortune.

Augustus Granville Parker, was a dissolute, intemperate and fast man for thirty years or more. I should have thought he might have died in an Inebriate Asylum, but if he became insane it was by his self-abuse. These two last were cousins of Charles Julius. I have seen them both, and he could not have inherited anything from them. Any person may commence a strain of insanity, and by having children in that state may communicate the tendency to others. None of the insane in the Guiteau family were ever married or had children. So the whole theory of "hereditary tendency," must rest on my father's "religious monomaniac" tendencies. This cannot be sustained, and I feel that it is cruel to add to the burden necessarily attaching to all who bear the name of "Guiteau," until now honored and respected wherever known, the additional stigma that there is an "hereditary tendency to insanity" in the family. Happily the pretence cannot be sustained.

(13) No possible motive for the assassination can be found on any theory consistent with sound reason. Whether his lack was the effect of a bad heart or an insane mind, or both, is the fact upon which his guiltiness hinges.

(14) If I am put upon the stand as your witness, on cross-examination by the Government, I should testify to my father's good character, soundness of mind and purity of life, and to the absence of any tendency to insanity in the family as herein indicated, and you must be the judge as to whether the defence would be benefited thereby or not. I should much prefer not to be called as a witness at all, but if I am subpoenaed I shall be impartial, and state facts unprejudiced by my own opinions, as far as possible. In the light of all I have read and heard since the assassination, my judgment of his *legal* responsibility is very much unsettled. His moral responsibility before God was determined years ago when he chose the path of evil, rather than good. I would be very glad if the facts, when fully brought out in legal evidence, shall convince the Court, the jury, and the people throughout Christendom, that the horrible deed of my brother was the act of an insane man.

(15) I see that you have made the statement that my mother, when she was with child with Julius, had a severe attack of brain fever. I never heard of this before and I think it is not true. Being the oldest child, I think I should have heard of it if she had such illness and have been more likely to have remembered it than my sister.

(16) A man's life and thoughts changes the flesh lines of his face and the expression of the eyes and countenance, but not the bony formation of his head and features. If you compare the photographic views taken July 4th, you will see that his profile shows the head and features of a well formed brain; but as you follow the position to the one-quarter front and the full front you get the face marked by almost utter depravity or complete insanity. The view standing with the hat on is certainly that of an imbecile in attitude, pose of the head and expression. Would it not be evidence in your favor to have these views photographed to full life size so as to bring out the most effective expression of his mind on the very date of the assassination.

(17) There is a prevalent and growing opinion that he was so far insane as to be irresponsible, and I think there is some chance that you may succeed in his defence on this ground, if you can bring forward a sufficient weight of cumulative evidence. I should recommend you to abandon every other issue. I know how unapproachable he is and how impervious his mind is to ordinary or extraordinary impulses from without, but there may yet be hidden somewhere in his bewildered brain an impression of tenderness or love, put there in childhood by mother or father or sister, of sufficient power to restore his faculties to their normal condition so that he can see his guilt, receive power to acknowledge it and repent. If he is insane he ought to have the chance. And whether he is or not, he ought to be told plainly how little hope there is of his escaping the gallows or an ignominious death. To what terrible extremities sin will bring a man. While the heart is filled with pity and loathing no human hand can help the victim. His case looks hopeless, but whatever the result of his trial I hope you will continue to conduct it only that a fair, just, and righteous judgment may be rendered. So far the public approve of your conduct and appreciate the trying position in which you are placed.

Forgetting past differences I am very truly
Address 145 Appleton Street.

Yours to command

JOHN W. GUITEAU.

November 6, 1881.

JOHN W. GUTEAU TO GEORGE SCOVILLE.

BOSTON, MASS., Nov. 6th, 1881.

GEO. SCOVILLE, ESQ., WASHINGTON, D. C.:

On my return home last evening I found your letter of the 3rd inst., and also another package of letters from Flora, written in 1865, 1866, 1867 and 1868 by Julius and father; and by Mr. Noyes, Mr. Hamilton, and Mr. Burt of the Oneida Community in reference to Julius' connection with the Oneida Community—his leaving and the suit he threatened for \$9150 for 6 years loss of time and interest on his money. I think the whole correspondence shows that at that time he was bordering on complete insanity and that was the general opinion expressed by the correspondents and fully justified by the facts stated in the letters. The letters of Mr. Hamilton to father contain copies of letters said to have been received from Julius by Mr. Noyes and Mr. F. Wayland Smith, the originals of which I have no doubt are still in the hands of the Oneida Community. Of course these copies would not be evidence. If Mr. Hamilton is living he ought to be subpoenaed. If not some one who has the letters. The letters which I now have, together with facts which I know personally or believe on information, leave no doubt on my mind of Julius' insanity. I would gladly send you the letters except for the believe entertained by myself and the family in Freeport that you will not hesitate to use only a part of the truth to sustain your opinion of my father, and the fear we have of placing in your hands the complete evidence of his soundness of intellect, heart and judgment in matters upon which you and he were for many years at issue. I am in favor of having the whole truth out, and shall do nothing to screen any portion of my life or his if you think it necessary to your case. As the attorney for a man charged with a crime that forfeits his life you have the right to all the facts that will tend to save him from the gallows. I have now no doubt of his insanity, but am sure there is only the very slightest reason for the theory of hereditary tendency thereto in his blood. There is nothing in the Family Bible that shows that Francis W. Guiteau died insane, nor anything connected with the circumstances. My father told me about it, and I put it down years ago in my record of the family. I know about Abbie Maynard from father and by seeing her, I know something about Augustus Graneville Parker from his brother, whom I saw in Cincinnati in 1867, and from father. I see you have subpoenaed his wife. The wife of Uriah Brady Wilson (Julia Maynard) lives in St. Louis, General Agent of a Life Insurance Company, or did a few years ago. Plenty of people in Ann Arbor will testify to her, Abbie Maynard's, imbecility and her father's suicide. As to father you will not establish that he was a religious "monomaniac," and for the benefit of the prisoner I advise you not to try it, for if you attempt to show only a part of the truth, which I have no doubt you will, it will damage both you and him. I think there is abundant evidence that you intend "to pervert the truth one iota," in the interviews which you have repeatedly published, so worded as to create the impression that my father was directly responsible for Julius' abandoned life and was insane for many years and even up to within one year of his death; and also that you have neglected no opportunity to go outside the case to refer to my indebtedness and damage me. Julius does the same thing in his autobiography. You both occupy the same attitude towards father and towards me and seem to delight in it. I shall not avoid any issue you may raise.

As to the "old letters," etc., as soon as I read them I notified you of their contents, having previously told you the truth about insanity in the family, and you immediately notified me that Mr. Robinson and yourself had concluded not to subpoena me. I supposed this conclusion was reached from the fact that, while this evidence I hold establishes the "insanity" of my brother almost beyond question, it disproves a good deal that you are reported to have said about the case; shows that my father was not a "monomaniac" on religion or any thing else, and that the Oneida Community and all its members treated my brother, while he was there and afterwards, with patient forbearance and christian charity, according to his own written statements made after he left them. I am more than sorry at the position you have taken towards father, and wish I could see anything to justify a belief in your professions of "affection for his memory." Men who slander the dead as you have, publicly and by private letters and interviews my father, are not influenced by motives of "affection." What is the use of your making such professions when long before his death you had ceased to be his friend and since have not failed to cast reproach upon his good name, while living under cover of your professional rights and needs; and when a few years ago you became bankrupt you put the debts of honor due him on personal account and those due the bank, of which he was cashier, into the common bag and crowded me, and advertised in your bankrupt notice my indebtedness in the harshest and most offensive language, with malice and hatred in your heart; while since the assassination you have gone out of the way to volunteer statements irrelevant and injurious to both; his mouth being closed in death, and I being in no position to resent personal attacks although no longer your debtor. You are entitled *on the trial* to all the evidence I have; you are "entitled" to nothing at any other time or place. I have written you fully and frankly repeatedly since you asked the public for testimony, and have done what I could to assist you in getting evidence for the defence and you have abused both my frankness and offers by putting into the

Washington Post, a scurrilous article "perverting the truth" as to the two persons, and one a lady, who, of all others are most interested in the defence, myself and my sister Flora, (a half-sister by my father's second wife) who must in silence bear and forbear out of respect to public opinion and the delicacy of their positions. If you could be satisfied to simply show the insanity of your client and not feel it your duty to begin an attack on the Oneida Community for the purpose of showing that my father was a "monomaniac" because to the day of his death he believed in the theological teachings of Mr. Noyes, as written in the Berean, and had faith in the purity of Mr. Noyes and the Community. I think you would be successful in the defence. But I think you will damage your case by attempting to create sympathy for the prisoner by arousing public sentiment against the Oneida Community. My father's faith in the Oneida Community for thirty years, was not hid under a bushel, and knowing his religious views the people at Freeport, Ills., where he lived for forty years, honored him for his consistent Christian life and his integrity and ability as a business man, by repeatedly placing him in charge of the highest educational and financial interests in the county. He lived a good law-abiding citizen, died solvent, having paid one hundred cents on the dollar of a debt that was a burden much of his life and scorning bankruptcy, and was respected by all good men for his moral and religious courage, in spite of diverse intellectual apprehensions of Bible truths. He had the courage of his convictions, and were he living now he would not shrink from any degree of responsibility which properly attached to him or his teachings for the horrible crime his son has committed, nor would he ask you to stop short *anywhere* in the investigation of the truth. Neither do I. It is the partial manipulation that I fear when you say, "that shall not prevent the plain truth from coming out so far as may be necessary, NO FARTHER."

I want you to stop nowhere this side of the *whole* truth, or else abandon your attack on my father's character altogether. You say "the Oneida Community was a festering nest of free love." That may or may not have been so; but you know my father believed it was *not* so; and it is not true that "it was his honest conviction that it was the only road to heaven," or "the straight and narrow way that leads to eternal life;" and it is a vile slander for you to make such an assertion and circulate it broadcast through your interviews. He never lived in the Oneida Community, as many have been led to believe from your statements, but believed it to be, to use his own language, "a company of sincere, faithful, and honest men and women, associated together for the purpose of educating their whole being, soul, body, and spirit, up into a true and noble Christian manhood in accordance with the principles of Christ and the teachings of the Bible," and that "while they held peculiar views in relation to the intercourse between the sexes, they by no means countenanced or tolerated licentiousness or looseness in their sexual relations, but, on the other hand, were learning and seeking to elevate men out of the corruptions that existed not only in those things, but in all other particulars wherein they were contaminated with sin and selfishness." There may have been abuses in the practical results, and he may have been deceived, but that is not more evidence that he was a "monomaniac" than you were when fooled for several years by the Northampton Bank Robbery woman. That he would, at one time, have joined the Oneida Community, had his family agreed to it, I presume is true, although I never heard it, and that he desired Julius to become Christian at heart and join them also, no one has ever denied who knew the facts; but he never thought it a "prerequisite to eternal life or the door of heaven." If he had, it is not evidence of his being a "monomaniac," for millions of Roman Catholics entertain that idea of their Church. The Oneida Community was a religious association as much as any religious denomination, or the Quakers, the Shakers, or Dunkards; and to claim that a man who believes as they did was a "religious monomaniac" is an absurd pretense which the Government will expose as soon as offered. Even you do not question my father's purity of life and motives, nor pretend that he was ever a member of the Oneida Community. He opposed Julius going there when he saw his "real object was the free exercise of his unbridled lust." He went there under father's protest, but left when restrained. Your theory of father's influence on Julius is a very weak effort to sustain "hereditary tendency to insanity," which does not exist in the Guiteau family. Julius went to the Oneida Community with both his moral and physical health sadly impaired from previous excesses and wrongs, and he left because he was unable to gratify his lustful desires and was required to work as the rest did. He had for years before been disobedient, wilful, egotistical, gross, and I have no doubt was on the verge of insanity long before father suspected it, for he believed that insanity was the result of sin and Satan's power, and this idea is unquestionably the teaching of the Bible in both Old and New Testament. On the practical question of Julius's true condition there was a direct issue between father on one side and Julius, yourself, and wife on the other for the last ten or twelve years. Without much personal knowledge of the facts, I have sympathized with my father and accepted his views regarding them. I respectfully submit that the theory of his insanity being caused by his own rebellious spirit and gross excesses makes a stronger case than if based principally upon the presence of two or three cases of insanity in recent years. The question is, "*Was he insane?*" If so, it matters little about the cause. You must excuse me for having intense feeling when my father's character and sanity are to be attacked. I must stand by my good father whatever comes. To me he was always gentle, pure, true, just, and of sound mind and heart. He was no more responsible, on account of his temperament, religious teachings, or life, for the insanity or outcome of his son than was David for Absalom's rebellion, Christ for the betrayal of Judas, or the Apostles for the deception and

fraud of Ananias and Sapphira. As far as I can I put away all uncomfortable feeling toward you, and consistent with the whole truth, desire that the best defense possible shall be made for my brother, because I believe he was insane when he committed the awful deed for which he is arraigned, and, under the law touching responsibility for the insane, ought not to be hung, but should be mercifully confined for life in an asylum where he can do no further harm.

His life never was, and now never can be, of any value to himself or others. Oh! how my heart aches to think of it. God help us all. I think it perfectly proper for you to show that father's religious views were in sympathy for the Oneida Community, and any peculiar mental characteristics he may have had, for the experts will tell you that may have had an effect on the insane issue of such parentage. But this view of it is quite different from yours in publishing broadcast that father was a "monomaniac." For thirteen years Charles Julius has been more under your care and influence than any one else's, and he has, during that time been more or less antagonistic and at war with father and the Oneida Community. On this point a friend of my father's, whom I have never seen, writes: "Nothing has been more manifest in Charles' career than that his life and whole nature and character were *alien* to that of his father, and to the *Guiteau blood* in all his brothers and sisters," and he adds, "For Mr. Scoville to try to fasten the charge of insanity upon his memory will be a crime in the eyes of God hardly exceeded by that of Charles in killing Garfield." On account of this impression, fully warranted, I think by your published sayings, letters and known antagonism to father, for years before he died, the family at Freeport and myself have deemed it prudent and advisable to patiently wait until near the time of trial, and on the witness stand only furnish such evidence as we have, with absolute impartiality and truth. I have acted under competent advise, and the family at Freeport have deemed it best that we should be in harmony with each other. We stand in the presence of a terrible calamity, which can be fully appreciated *only* by those nearest of kin to the assassin, and who bear the name of "*Guiteau*," which your children do not, thank God, and whatever others may do I propose that in me shall remain no spirit of bitterness, hatred, malice, or revenge, and shall, so far as I can, discourage everywhere, the hellish spirit of assassination which seeks to destroy both the lives and the characters of the good.

November 7th:—

I have accepted personal service as a witness for the government and this morning was served with subpoena Ducer-tecum for 16 letters, of which I wrote you, and the family bible (see page 2 of this letter.) I have now received 18 other letters from Freeport and will bring them also, with or without subpoena as you prefer. I prefer to hold the originals until they are legally in the custody of the Court. Many of the letters are very long and I have not time to copy them this week, but if you will see that the expense is paid by the Government, I will furnish both yourself and Mr. Corkhill with copies in advance. I have also letters from several intimate friends of my mother. One of them (Mrs. Gen. John A. Clark of Kansas) writes, "I remember with great pleasure my early association with his (Julius') mother. She was a lady of rare intelligence and worth. I never heard she had brain fever at Charles' birth or ever. She was always delicate and suffered severely with neuralgia, etc. I never knew a more devoted mother—and I do rejoice that she and his good father are at rest and far away from the sorrows of this world." I have written you thus fully because I *know* that you cannot sustain your theory of the defense on the line of hereditary insanity or tendency; nor father's "monomaniac" condition of mind at any time in his life; nor mother's having "brain fever." I told you this October 20th. I know it will fail to make the impression you expect, *because it is not true*. I *do* hope you will abandon it, on my brother's account, on my account, on your account. You cannot afford to take any chance of failure. You have a hard case on account of the exalted position and character of the victim, the miserable life and character of the prisoner and adverse public opinion. I am willing to have my life and my father's uncovered to the bone and laid bare in the blazing light of truth if it is necessary that the nation and the world may know the whole truth about this matter, but I do not intend that the small spot of "proud flesh" shall be exhibited and magnified out of due proportion. I do not believe that your line of defence will be permitted when your associates come to learn all the facts in the case, because it isn't tenable. No other man can have as much interest in this as I have, on account of my relationship, my name, and my business, and for this reason I feel that I am not officious in thus suggesting the only line of defence on which success is possible. I should like to wipe out the friction between you and me on the question of my father's mental soundness and co-operate heartily with you to lay all the facts before the jury and the country in the hope that it would be found true that my brother was really insane to the degree of irresponsibility when he shot President James A. Garfield.

I am very truly,

(Signed)

JOHN W. GUTEAU.

October 14, 1881.

FROM T L. P.

SUMMIT, N. J., October 14, 1881.

I share with you in the horror of Mr. Scoville's theory of "hereditary insanity," especially as to your father's family, or blood, and if the cases you mention are all that he has to support his theory, it is very weak indeed. Your father I always considered a *very sane man*; and I think that is the estimate of him by all in the Community who knew him. Certainly, in his long intercourse with the Community, he never showed any sign that he was not of entirely *sound mind*. His *business* career evinced an exceptionally sound mind in all that pertained to finance, to honor, to sound judgment. The success of the Second National Bank of Freeport is a monument of this. He has been charged with fanaticism, but to worldly and materialistic minds all who believe in spiritual religion and spiritual realities are fanatics. To the unbelieving Jews Christ was a fanatic, who had "a devil" and performed miracles with the aid of Beelzebub. I do not think any fair and honest canvas of your father's life would convict him of being a fanatic. On the contrary, it would show an honest, persistent effort, during more than forty years, to submit his heart and life to the control and inspiration of the Spirit of God. Mistakes he may have made—as all learners are apt to do—but these were temporary and evanescent. The whole career, as it sounded to its close in death, was a grand success of obedience to "Him, who had called him to be a soldier." The hardest struggle that he had was not with fanaticism, but with *legality*. In his earlier religious life this undoubtedly was his greatest temptation. It was the reactions from this spirit and his efforts to rise out of it, that to his enemies and perhaps sometimes to his friends had a tinge of fanaticism; but no more than is common to all religious minds in such a struggle. During the ripening years of his life—as I knew him from the date of my first visit to Freeport in 1872—spiritual victory, and a steady march into heart-unity with Christ, seemed to be his. You, and all who knew him in those years, I think, can testify how his life and spirit—grew in softness and sweetness, and how tender-hearted and loveable he became. For Mr. Scoville to try to fasten the charge of insanity upon his memory will be a crime in the eyes of God, hardly exceeded by that of killing Charles in Garfield.

Your estimate of Charles J. Guiteau is substantially the same as my own. I think that possibly his mental and physical predisposition to wickedness may have some of its causes back in the condition of his mother during her pregnancy. Mrs. Scoville says, I know not with how much truth, that at that time his mother had *brain fever*. If this is so it may be that it furnished the very *nidus* necessary for the evil powers to produce such a *usus nature* of wickedness as he has proved himself to be. Certainly such a condition of the mother would seriously affect her child temporarily, if not permanently, and most likely the latter. It would also be most likely to operate as a *cut-off*, (speaking after the manner of mechanical science) to the hereditary *prepotency* of the father-life of the child. A cut-off of this kind has at some period taken place; for nothing has been more manifest in Charles' career than that his life and whole nature and character were *alien* to that of his father, and to the *Guiteau blood* in all his brothers and sisters.

T. L. P.

November 1, 1881.

JOHN W. GUITEAU TO FLORA Z. GUITEAU.

DEAR FLORA:

BOSTON, November 1.

Have you yet been able to learn from Mrs. John A. Clark or Mrs. M. P. Sweet whether my mother had brain fever as Mr. Scoville claims? Write me who his referee in bankruptcy John A. Rice is? And if he is the old Freeport carpenter I worked with when a boy? Mr. A. T. Green will know about it. *Please answer at once*. Since writing you I have written Mr. Scoville fully as to my views of the case and his course on father's "Monomaniac religious tendencies" and received his reply. He evidently did intend, and so far as I know does still, to go for father. After giving him all I knew and my theory of the defence, and notifying him of the letters in my possession, we had a good deal of correspondence and he has finally notified me that I will not be subpoenaed for the defence. He asked me to send him the letters, *which I shall not do*. Our correspondence has not been unfriendly, but I understand him and I think he does me. I am doing what I can to sustain him in showing that Julius was "insane," and let him wiggle through his "family tendency" theory as best he may to his, own discomfiture. I propose to stand by my father and his family at all hazard when the proper time comes. I send you to-day a copy of the Boston *Traveller* with Julius' letters to father of April 10, 1865, and of November 11, 1867, which upset Mr. Scoville's theory of Julius-wrong treatment by the Community, and that Scoville had hard work getting back his money, &c. I propose hereafter to be governed by my father's interests and good name before the public's and my brother's acquittal if the facts warrant

the claim that he was so far insane as to be irresponsible, which I am now inclined to think is the fact. I take the position that father was a believer in Mr. Noyes and the theology of his book the "Berean" to the day of his death; that he believed the Community a body of pure-minded believers. Whether it was "a festering nest of freeloave," as Mr. Scoville claims, or not, my father believed *it was not*; and on *that basis only* was he willing to have gone there if his family would. But it amounts to nothing anyway, so far as the insanity effect is concerned. He was no more responsible for Julius' life than was Christ for Judas' betrayal or the apostles for the deception and fraud of Anannias and Sapphira.

Affectionately your brother,

WILSON.

Mr. Scoville's Rejection of General Butler as Counsel.

October 27, 1881.

JOHN W. GUTEAU TO GEORGE SCOVILLE.

GEORGE SCOVILLE, Washington, D. C.

BOSTON, October 27, 1881.

MY DEAR SIR: * * * I have just had an interview with Gen. Butler at his office. He says no man can prepare the case for trial, as it should be inside of two or three months:—That he has professional engagements and trials for some weeks yet that will occupy his time. I had been given the impression that the General thought acquittal was possible; and I thought he seemed as though he would make the defense, and I asked him the direct question—"If the case could be postponed long enough to enable him to prepare, and evidence of my brother's insanity could be produced, would he undertake to act as his counsel?" He said, "Get the case postponed. I will be in Washington next Thursday. See me there and I will give you an answer." I think he means to take the case if you want him to and can get it postponed. I understand he is interested in the case. He understands there is no money in it. He has been urged by several parties to undertake it.

I told him I would meet him in Washington next Tuesday, If you do not approve of what I have done, or do not want him in the case, or it is now too late, let me know at once, so that I can save the needless expense of the trip. Wire me in the morning.

Yours truly,
JOHN W. GUTEAU.

WASHINGTON, D. C., October 28, 1881.

J. W. GUTEAU, Esq.:

DEAR SIR.—Yours of yesterday, in relation to Gen. Butler is at hand. It will be impossible to put the case over any longer. All arrangements are made for the trial, and he could not be taken into the case now without great discourtesy to associate counsel, and I know they would decline to serve. It is simply impossible, in the ordinary course of things, to make a change. We will be tolerably well prepared.

How can I get legal evidence of the insanity and death of the uncle in New York?

Yours truly,

GEO. SCOVILLE.

GEN. B. F. BUTLER, Washington, D. C.

Boston, October 29, 1881.

MY DEAR SIR: On the day I had the interview with you I wrote Mr. Scoville about it, and have just received his reply stating that it will be impossible to get the case postponed again, and that they are ready for trial on the 14th. For this reason it will not be necessary for me to meet you to-morrow in Washington, as agreed upon last week.

I regret exceedingly that you are not to have charge of the case, for I think that under your management the facts in the case would secure an acquittal on the ground of insanity, and thus relieve the country and my family from much of the odium which otherwise attaches to the assassination. I thank you for your attention and the interview given me.

Very truly,

JOHN W. GUTEAU.

ONEIDA COMMUNITY AFFAIR.

1865.

J. BURT TO L. W. GUTEAU.

DEAR BRO. GUTEAU:

ONEIDA, March 24, 1865.

We have been having for considerable time back some serious or rather trying experience with your son Charles, which seems at the present time to have gained its culminating point. He is demanding of us a settlement, with a view of leaving the Community, *and we think there are symptoms that he is in a state of mind which makes it unadvisable to pay him money*—at least we think it best not to do so without first consulting you about it. In order to give you a correct view of his case I shall have to go back in his history with us and be perhaps somewhat lengthy in my communication.

First, then, I will say, that during his whole period of stay with us, he has manifested a decided repugnance to labor with his hands, and, indeed, to business of all kinds, claiming for himself the privileges of a student. He now tells me that he considers all the time he has spent in business thrown away—a defeat of the object for which God sent him here. But again, to go back a little; during the past winter we have had to some extent a relaxation of business and a general attention to study. Classes have been formed so as to embrace mostly our entire Community, and the pursuit of the various branches of science has been the object before us. Well, during this time Charles has kept himself most of the time secluded in his room, studying and writing, as he says, on the subject of theology. He has been frequently advised to join some one or more of the classes, and by so doing keep himself in the Community element; but he has declined to do so. Again, we have at the present time a series of "Clubs" formed among us for the purpose of mutual improvement and criticism. In one of those clubs Charles some weeks since offered himself as a subject of criticism. He was criticised for his isolation, independence, and self-conceit. During the criticism he came out upon the club, charged us with persecuting him, and claimed the right to pursue his own course in qualifying himself to be a helper to Mr. Noyes; said, that in the course of twenty years, *he should show himself to be a MIGHTY MAN*. He placed the Community in the same category with the Churches towards Mr. Noyes thirty years ago, &c., &c. Since that time, I, with others, have kindly labored with him at different times, to show him the falsity of his spirit, but on the whole without success.

During Mr. Noyes' last stay of a few days with us, he came into direct collision with him. He wrote Mr. Noyes a long communication, in which he was very insolent, charging him with tyranny and oppression. I have labored with him privately for the last few days, trying to convince him of his error and folly in setting himself up in opposition to Mr. Noyes' inspiration. (I should have said before that Mr. Noyes advised him decidedly to peaceably withdraw from the Community, as he did from the Church, if he could not work harmoniously with us.) In my private conferences with him, he has taken the ground, *that God sent him here against his own wish, and that now there was a necessity upon him to stay, and a heavy woe, if he did not. He has said repeatedly to me that he should not leave here unless the Community forcibly ejected him, and in that event the woe would pass from him to them, as it did upon the Jews of old for ejecting Christ*. Yesterday, in my labors with him, there seemed to be some yielding in his spirit, and I advised him to write a communication to the Community, retracing his steps, acknowledging his wrong, and offering himself to the service of the Community in the labor department. He promised me he would do so, and accordingly, in the evening, he handed in a note to be read, which was in the main satisfactory, except that he added a postscript saying, "that he had written the above, because I had advised it." But notwithstanding, it was decided to accept his surrender and accordingly I made arrangements this morning before seeing him, to have him go to work in the bag-shop. On going to his room to inform him of my arrangements I was somewhat surprised to learn from him that he had got a new programme for himself. He briefly related it to me as follows; "HE SAID HE HAD HAD A NEW INSPIRATION DURING THE NIGHT—that he now proposed to peaceably withdraw from the Community—go to New York, hire him a room, and there enter upon a course of studies preparatory to becoming an editor of

a daily theocratical paper in the city of New York. He thought it would take him five or six years to prepare. He thought that during that time, he could live mainly on the interest of his money, but perhaps he should have to draw some upon the principal or perhaps you would help him some. He thinks this to be a call from God, and that he shall be sustained in it—that he is fully competent for such a task, as much so as Horace Greeley was when he first went to the city to start his daily paper. But we will send you a copy of some of his writings on this point. THE TRUTH ABOUT THE MATTER IS, THAT WE CONSIDER THAT THERE IS SO MUCH EVIDENCE OF AN UNSOUND INSANE MIND IN ALL THIS, THAT WE ARE UNWILLING TO TAKE THE RESPONSIBILITY OF PAYING HIM HIS MONEY WITHOUT YOUR ADVICE OR PERHAPS YOUR PRESENCE. We should prefer to have you come here and look into the matter yourself. He is very much opposed to my writing to you; says he shall not be governed by you. Please come or write us immediately.

Sincerely yours in the truth,

JONATHAN BURT.

1865 .

E. H. HAMILTON TO FATHER.

DEAR BRO. GUITEAU:

ONEIDA, April 5, 1865.

The accompanying is a copy of a letter written to you by Mr. Burt several days ago, at my request. He, Charles, seemed possessed by such a fanatical, unreasonable spirit, that we doubted the propriety of paying to him the money he put in, without consulting first with you or some of his friends. After Mr. Burt had written the letter, and before it was sent, Charles came to my room and we had a long conversation. I labored to show him the folly of the course he was pursuing, and what kind of a spirit he was under. He appeared to be convinced, and promised to change his course, and did soon after send the following to the Community:

"I review with pain the transactions of the day. I confess I had a *very bad* spirit when I insinuated that I might treat them as Mills did if they did not do thus and so. I heartily rescind that insinuation. I know in my heart that I love the Community and their cause. I see clearly that I have been the victim of a self-willed, self-conceited, fanatical spirit, and I hereby announce my separation from it, and loyally yield myself to be moulded by the Community spirit. I confess a true spirit of humility and repentance, and thank the Community for their forbearance with me. In regard to labor I place myself cheerfully at their disposal, and shall serve them to the best of my ability. I especially desire to thank Mr. Burt and Mr. Hamilton for their labors with me. In good faith,

CHARLES J. GUITEAU."

After this he went to work a few days in our Bag Shop, but last Friday quit work again, and went back to his old habit of writing. In the evening he came to me and said he had fully made up his mind to retire from the Community, and requested that some of us would meet with him, settle, and listen to a communication he had written. This we did, and settled peaceably. His communication I will have copied and enclose to you, as I think it will show you better than anything else I can write, the spirit he is under. I COULD NOT SAY THAT HE WAS INSANE NOW, BUT HE HAS A MONOMANIA THAT MAY POSSIBLY MAKE HIM INSANE. Of this you may judge better than we can. We did not see any better way than to settle with him, and let him go. There was credited to him on our books \$900. We paid \$100 down, gave him notes on interest for the balance, \$100 the 1st of October, \$350 April, 1866, and \$350 April 1867. These notes are *not negotiable*, so that he cannot use or squander them till they become due. He went away Monday. We gave him a good outfit of clothing. We did not see any other course, and don't know as anything can be done, but we think best to report to you the facts in the case.

With kind remembrances, yours;

E. H. HAMILTON.

1865.

FROM C. J. G. ON "THEOCRATIC DAILY."

DEAR FATHER:

HOBOKEN, NEW JERSEY, No. 39 Washington Street, April 10, 1865.

I have left the Community. The cause of my leaving was because I could not conscientiously and heartily accept their views on the labor question. They wanted to make a hard-working business-man of me, but I could not consent to that, and therefore deemed it expedient to quietly withdraw, which I did last Monday. I am *one*, however, with them, in heart, in faith, and in doctrine, and always expect to be. But I was so certain that I could serve their cause to a vastly better advantage disconnected from any local organization that I felt a good heart to try it at all events.

I came to New York in obedience to what I believed to be the call of God for the purpose of pursuing an independent course of theological and historical investigation. With the Bible for my textbook and the Holy Ghost for my schoolmaster, I can pursue my studies without interference from human dictation. In the country my *time* was *appropriated*, but now it is at my own *disposal*, a very favorable change. I have procured a small room, well furnished, in Hoboken, opposite the city, and intend to fruitfully pursue my studies during the next three years.

And here it is proper to state that the energies of my life are now, and have been for months, *pledged to God*, to do all that within me lies to extend the sovereignty of Jesus Christ by placing at his disposal a powerful daily paper. I am persuaded that theocratic presses are destined, in due time, to supercede to a great extent pulpit oratory. There are hundreds of thousands of ministers in the world but not a single daily theocratic press. It appears to me that there is a splendid chance for some one to do a big thing for God, for humanity and for himself. At no time since the creation of the world have mankind been prepared for such an innovation. Everything will soon be auspicious for such a movement. Abolish slavery, close the war, and establish such a press at the centre of national civilization, and then prophecy the rapid strides that this nation will take in *education*. Conceive of several great theocratic dailies in each of the principal cities of the world, all under the power and magnetism of God. What mighty education! How they *would* control public opinion and extend the practical dominion of Christ on the earth. Religion, science, art, politics, literature, &c., &c., would have ten, yea a hundred times, the chance to flourish within the *spiritual medium* created by these motors. Instead of persons spending an hour or two (as they now do) *once* in seven days in *religious* thought we should present them a theocratic daily each morning at their breakfast table and thus introduce *God into the practical affairs of life*. The grand object of the paper would be to infuse into the public mind *true* ideas of God, of Christ, and of the spiritual world, and to establish a *true* standard of righteousness by inculcating the doctrine that the fear of the Lord is the beginning of wisdom. It would entirely discard all muddy theology, brain philosophy and religious cant, and seek to turn the hearts of men towards the living God.

My paper would be an *illuminator*. It would point out the devices of Satan's emissaries. It would let in the light of God's truth upon men's souls; the error of the past would be exhibited, and the corrupting influences of *Anti Christ*, which now everywhere hold men in bondage, would be destroyed. There are errors in thought, in religion, in science and in the *social life* of the world, &c., &c., that need to be exposed and disposed of. For six thousand years the world has been a school of errors. They know not God nor Christ. Their religion is a sham—a mere *cant*, and their social life is only worthy of the darkest days of Judaism.

My paper would be a Reconciler. It would reconcile the conflicting interests of individuals, of classes, of churches, of States, of nations. Now, they are all independent. Each one has its own peculiar laws, customs, and institutions; but, through the influence of our Press they would be all merged into the interest of Jesus Christ, and gravitate toward their *true place*, thus presenting a magnificent exhibition of *unity*, and finally a true Christian nation.

Do you say that the establishment of a great daily paper is a stupendous work, and only to be accomplished by extraordinary talents and energy? Of course it is. And when I consider the vast work to be done, and my own insignificant attainments, my heart sinks within me; "but *when I am weak*," says Paul, "*then I am strong*;" so that my natural incapacity, after all, may be in my favor, inasmuch as it may enable God the more freely to pour out His grace upon me.

However presumptuous it may seem, I am nevertheless constrained to confess the truth about myself. Therefore I say boldly, that I claim *inspiration*. I claim that I am in the employ of *Jesus Christ & Co.*, the very ablest and strongest firm in the universe, and that what *I* can do is limited only by their power and purpose. I have very little confidence in the *flesh*, but a vast deal in the power and purpose of *God*; and I know that he will give me the requisite energy and ability to do my work *well*. The *favor* of God is vastly more important (in my view) in the pursuit of an object than any thing else.

Whoever edits such a paper as I intend to establish will doubtless occupy the position of Target General to the Press, Pulpit, and Bench of the civilized world; and if God intends *me* for that place, I *fear not*, for I know that He will be "a wall of fire round about me," and keep me from all harm.

To compete with the devil you must use the *same* agencies in propagating *truth* that he does in propagating *error*, and thereby supplant *evil* by *good*. I am therefore bold to confess that I should support the paper as other dailies are, i. e., by subscription, advertisements, and the free contribution of the friends of the cause. Perhaps the same munificence that has sustained the American Bible Society, erected magnificent churches, and kept tens of thousands of ministers in luxury, would, if it could be *controlled*, sustain a national chain of Daily Theocratic Presses. A few months since, millions of dollars were contributed for the benefit of sick and wounded soldiers. These generous acts clearly demonstrate that our people are mighty in good works, and need only to be *convinced* in order to pour out their money like water.

I now see very clearly *why* I was drawn into the Oneida Community nearly five years ago, and run through a most crucifying experience. It all means preparation for the great work of my life. I know that I have received a vastly better education in the Oneida Community than I could have received at West Point or Yale College.

In regard to a financial settlement the Community did well by me. They gave me fifty dollars worth of books, a hundred dollars worth of new clothing, and one hundred dollars in money, and their notes for eight hundred dollars with interest, payable: \$100 October 3d, 1865; \$350 April 3d, 1866; \$350 April 3d, 1867; making the nine hundred dollars that I invested in the concern. My expenses this year will probably not exceed two hundred and twenty-five dollars. My principal expense, aside from room rent, will be for food actually consumed, which will not be much, as I live on dried beef, crackers, lemonade, etc., etc. To meet my yearly expenses I shall have the interest on my money, which will amount to fifty or sixty dollars, together with my earnings from casual employment. Should there still be a deficiency, and there is no other way, I shall then be compelled to draw on the principal; but as I shall doubtless need all the money I can possibly control when I start the paper, I deem it expedient not to disturb the principal without it is absolutely necessary.

Considering my present circumstances, it seems not to be immodest to mention that when my claim against Grandfather's estate was settled, as a special favor to you, after considerable effort, I got the Community to deduct about ninety dollars from the original claim. At that time, I expected to remain in the county permanently, and as you needed the money I was willing to square the account for \$900, but now I shall need all the money I can obtain, and if you sympathize with my purpose and have the ability and disposition to send me one or two hundred dollars, more or less, whenever it may be convenient, it will be highly appreciated, and I am sure God will in due time reward you for it; but I want you to be perfectly free to follow your own heart. If it is not expedient for you to send it, don't do it. In regard to my enterprise, *God is my employer*, and I know that he will sustain me. He has furnished what money I have, and I shall use it as economically as possible and when it is gone I shall trust him for more.

Write soon. Please excuse the length of this letter.

Your Brother and Son,

CHARLES J. GUITEAU.

To-L. W. GUITEAU, ESQ., Freeport, Ill.

P. S.—Please always put the number of my residence on your letters to me, and then I shall be sure to receive them.

1866.

C. J. GUITEAU TO E. H. HAMILTON.

MR. HAMILTON:

NEW YORK, Nov. 8, 1866.

I don't wish to seem to be in a hurry in regard to a financial settlement with the Community, but I really need a few hundred dollars just now, for two reasons: first, because I am anxious to refund the \$50 borrowed off a friend;* and, secondly, a little money may be of great help to me in procuring a situation in business. I therefore have to request that you give the subject of my previous letter your earliest attention. If it is not convenient for you to send the whole of the \$700 at present, send what you can, and I will try and get along, although I should very much prefer to receive the entire amount *now*.

Hoping to hear from you soon,

I am, yours, &c.,

CHARLES J. GUITEAU.

Please address care of 161 Fifth Avenue, cor. of 22d Street.

*This was probably the \$50 borrowed of Mr. Hoadley, and referred to in a subsequent letter.

1866.

C. J. G. TO HAMILTON.

DEAR MR. GUITEAU:

ONEIDA COMMUNITY, Nov. 15, 1866.

As you have received our little Journal, you will see that Charles Julius has again withdrawn from the Community. As you will see by his letter, printed in the Journal, he wants his money at once. Mr. Noyes raised the query whether we had better pay him the money he brought here without first consulting you. *Mr. Noyes thinks it an open question whether he is not partially insane.* We have sent him \$100 to New York, so that he could pay the money he borrowed, and not be in need.

I enclose a letter received from him. The enclosed card came with it.

With kindly remembrances, yours,

E. H. HAMILTON.

1867.

HAMILTON TO L. W. GUTEAU.

DEAR MR. GUTEAU:

NEW YORK, Dec. 1st, 1867.

The following is a copy of a document forwarded to me from Oneida, where it was sent, supposing that Mr. Noyes was there. It seemed to me best that you should know what Charles is about, though I regret the necessity of reporting that which must be so unpleasant to you:

"JOHN H. NOYES, Esq.

NEW YORK, Nov. 26, 1867.

"DEAR SIR—A claim has been placed in my hands against the 'Oneida Community,' which I believe you represent, for the sum of nine thousand one hundred and fifty dollars. The claimant is Charles J. Guiteau, formerly in the service of your Community, with the exception of about three months, from June 29th, 1860, until the 1st November, 1866. The items comprised in his claim are as follows:

To six years' time at \$1,500 per year, - - - - -	\$9,000 00
To interest on \$900 loaned to Community, - - - - -	150 00
	<hr/>
	\$9,150 00

Amounting in the whole to nine thousand one hundred and fifty dollars, upon which no payments have been made, which sum, together with interest on same from Nov. 1st, 1866, I claim to be justly due and owing to my client, and I hereby demand payment of the same. An early attention is asked to the settlement of this claim, so that I need not resort to any legal proceedings in the premises.

"I am, very respectfully,

JOHN H. DEANE,

Attorney for C. J. Guiteau,

46 Pine Street, New York."

We hold a receipt from Charles in "full of all demands whatever"—two, given on each occasion of leaving the Community.

I am not much surprised that Satan has entered into Charles, because the devil is so busy seeking to check the onward progress of God's Kingdom in this world in every way he can.

I called on this lawyer yesterday, telling him something about Charles, and advising him to write to you if he wished to know the character of his client. I showed him a copy of Charles' receipt to us, which seemed to surprise him. I hardly think he will prosecute the claim. He wanted I should call again this week Wednesday, when I shall probably learn what is his intention, when I will write you again.

Yours truly,

E. H. HAMILTON.

1867.

HAMILTON TO L. W. GUTEAU.

OFFICE OF ONEIDA COMMUNITY, 335 Broadway, Room 9.

DEAR BRO. GUTEAU:

NEW YORK, Dec. 11, 1867.

The "Oneida Community Daily" which we received yesterday contained an extract from Mr. North's letter expressing his and your sympathy with us in our present conflicts, and your offers of assistance. This seemed to me a very timely Providence, for I was thinking yesterday of writing to you and telling you how you could help us. From mine to you of last week you will see how that Charles has given himself over to Satan, and has become a willing tool in the hands of our enemies to do us all of the injury he can. Since leaving the Community he has managed to ingratiate himself into the confidence of the "Young Men's Christian Association" and Henry Ward Beecher's Church. From this standpoint he is attacking us—trying to extort money, and slandering us. Not long ago some of our men were set upon and insulted by the head of a firm with whom we have large deal, and been in good relations with. The attack was unaccountable at the time, but now it is easily understood. This man is the President of the *Young Men's Christian Association*. In conversation with Charles' lawyer, he told me that Charles was sent to him by a prominent citizen for legal advice. I told him something of Charles' course, but thus far he refuses to drop the suit. I could see that his mind was a good deal poisoned against us. Now, under these circumstances, a frank letter, that we can use, telling all you know about Charles, will help us. I know that it is a trying position for a parent, but the interests of the truth are paramount, and it seems to me that you stand where you can pretty effectually block this attack of the devil. Praying that the Lord may guide you. Yours, for the truth,

E. H. HAMILTON.

P. S.—I hope to hear from you soon.

January 2, 1868.

JOHN H. NOYES TO L. W. GUTEAU.

This was written in 1868, not "1867." See father's endorsement on the back and the dates of the transaction covered.—*J. W. G. November, 1881.*

DEAR BRO. GUTEAU:

WALLINGFORD, Jan. 2, 1867.

Your letter was very different from what I expected, but I have slept and prayed over it till all disturbance has past away, and now I will try to change your mind.

You need not apologise for criticising my proceedings. I claim no authority over your convictions or any other man's. My position toward you is what it has always been toward all in the Community and out, that if you and I differ we must either fall back on our confidence in each others heart, and one or the other yield his judgment, or we must "hook" till we find out which is the strongest in the truth. With this alternative I am no more a despot than anybody else, who claims the right to carry his point, if he can, by the truth. All I ask, now since you think it your duty to hook with me, is that you allow me to answer you as freely as you have criticised me.

You make it a serious point against me that I said "I could hardly regard myself as the business representative of the Oneida Community." The qualifying word *business* in this sentence shows that I did not intend to disclaim *general* responsibility. My meaning simply was that I had doubts whether I was the man against whom the suit should be brought, and for the reason I stated I still have doubts on this point, as I presume the lawyer has. Indeed he so expressed himself to Mr. Hamilton. But in the next sentence I waived this technical question by saying, "*leaving formalities*, I will frankly answer, etc," which certainly removed any taint of disingenuousness that might be imputed to my previous language.

Your main charge is that in exposing Charles, I violated sacred confidence, by using his confessions. You must be aware from his spirit and conversation with you that he has been violating all the confidences of our family for a year past. I have a letter from his lawyer in which he says that "he has written evidence that shows up fully all the *interior workings* of our Community," and he bases his expectation of success in the suit on this evidence. I have an article sent by Charles to the editor of the *New York World*, and by him sent to me, in which I am charged with seduction, incest and virtual rape. It, is perfectly evident that violated confidence are all the capital that Charles and his lawyer, and their backers have to work upon. And am I in these circumstances to be bound by laws that they violate? I hold as I did in the case of Mills, that by violating all confidence Charles has released me from any obligation to keep his secrets; that he has placed himself on a war footing and that it is my duty as well as right to let loose the whole truth about him. I confess I always rejoice when matter come to this pass, I love to see the naked truth have a good time, and am a poor hand any way to keep secrets, and watch the distinction between truth that is to be told and truth that is to be kept back. My habits have been formed on the principle of Christ "what ye hear in the ear, that preach ye on the house-tops," and I confess that at bottom, I have but little respect for the worldly doctrine of "sacred confidences." And yet practically I have conformed to that doctrine in this case. During the year past, when Charles according to your own account has been "breathing out threatening and slaughter" against the Oneida Community and has been concocting this suit, based on violated confidences, I have never said a word of his vile secrets to anyone, and I do not believe that the Community has spoken of him otherwise than in good nature and compassion. But now when it is evident that he has got backers and *will* have a fight, I feel myself perfectly free to tell all I know about him, as he has done and will do about me and the Community. It is a fair stand-up-fight to see which has a character that will best stand a full and free showing. The difference between him and me is that I go at once before the public with what I have to say, while he is waiting to get his stories before the world, by legal proceedings and concealed gossip. I think you will give it up that the question on this point, is not one of morality or honor, but one of expediency.

Let us come then to the question of expediency. I will show you my whole heart about this. There is an important element in the case that you do not seem to take into account. Charles' ability to injure us in reputation and property lies not in his personal resources, but in those of his backers. He has got in among the members of Young Men's Christian Associations and they are willing to use him as a tool to destroy the Oneida Community. Our fight is with them. Now, my first object is to break up this league or conspiracy, and the way to do it is to put the lawyer and the Young Men's Christian Association on the track of Charles' real character, so that they will see that he is sure to disgrace them, and will drop him. Goodwill even to them demands that I should do this. Nay, goodwill even to *him* demands that I should do this, for whether he is desperately wicked as it seems to many, or is partially insane, as you suppose, the best thing that can be done for him and for all concerned certainly is to cut him off from his resources and destroy his power of working mischief as soon as possible, and the way to do this, as I have said, is to let his past career and real character be known. You do not believe that he has repented of his disobedience and violence to yourself, or of the vices of his youth. You do not

believe that he is any better man now than he was when in the Oneida Community, or than he was when you saw that dreadful spirit in him which made you fear he would commit a dreadful crime. Must such a man be allowed to "run his race," as you say, not only in private wickedness, but in palming himself off on a great religious Association as a high-toned Christian for the very purpose of destroying another religious Association? While a man only squanders his own property we may let him run, hoping that he may come back at last like the prodigal; but when he enters into partnerships and conspiracies that we know will end in swindling and disgracing others, we are bound to stop him, if we can. This is the principle that I am acting upon, and I wish that you would join me in it. We both know him to be a dangerous man, and as good citizens, to say nothing of higher relations, we ought to say to ourselves—if he is wicked the sooner his iniquity is smashed the better, and if he is insane the sooner he is deprived of the power of doing mischief the better.

You are afraid that people will think I am cruel and intimidating, and that their sympathies will be enlisted on Charles' side. Sagacious people may differ on such a point as this. I do not see reason to expect such results. The press has already spoken pretty extensively, and I have not yet seen the first word of censure of me or the Oneida Community or of sympathy with Charles. Public odium is falling thick and fast on the Young Men's Christian Association for backing such a rascally suit. I hear no more from the lawyer, and my hope is that the conspiracy is broken up and the suit abandoned. I may be mistaken in this. We can not, of course, foresee results with certainty in such matters. All we can do is to act according to the best light we have, and trust God with consequences. I am sure I have done so in this case. I have followed not my own wisdom or my passions, but the deepest leadings of my heart, in conscious love of the living truth, and whether I have immediate success or not, I know I shall have protection and victory in the end. The liability to a suit for slander is a risk that I deliberately run in the case of Mills, and it is a risk that somebody will have to run a good many times in the day of judgment, which is not far off. However I do not think I have incurred it in this case.

As to the question why we did not expose Charles' dishonesty to his employers when it first came to our knowledge, I answer that I did advise him, as I have advised all others in such cases, to confess and make restitution. What course was actually taken I do not remember. I do not think, however, the public exposure of such things is demanded in ordinary cases, but only when, as in the present case, a wicked career and permanent character require to be brought to light to stop mischief and protect the public.

And now, to show you the fallacy of all you say about the expediency of pushing this suit through to a trial, I will prove to you that Charles and his backers have no idea of making issue on the fair question of the right or wrong of our fundamental agreement, or on the general legitimacy of the contract, that members of the Oneida Community assume, or on the validity of the receipts we have from Charles. If they were really demanding a trial of any of these questions, which would settle the law, I should agree with you and Towne that it would be best to help the thing along. But Charles' lawyer in his correspondence with us and in conversation has virtually admitted, that he can collect nothing on the square issue, and has told us that he is at work on at least four quibbles. First—He says that our fundamental agreement amounts to nothing because we are not incorporated. Second—He says that we have admitted that Charles is insane, and an insane man cannot bind himself. Third—He says that Charles was a minor when he joined the Oneida Community and a minor cannot bind himself. (Here comes in your chance to collect his wages.) Fourth—He says that he has evidence of the "interior working" of the Oneida Community which will invalidate Charles' contract. All this means that by hook or by crook, the Young Men's Christian Association mean to harass us and spread abroad the scandals that Charles has told them about "interior workings." Moreover, the lawyer told us at the outset that he should not bring the suit at Oneida, because public opinion would be in our favor there, but in New York, where he could get up an excitement against us. Now, in view of all this, it seemed to me that our true policy was to "take the bull by the horns," and put the real issues before the public at the outset and through the press in New York City. Indeed, I have a great deal more confidence in a decisive victory over public opinion than I have in any decisions of law courts. We have lived so far, not by successful litigation, but by commending ourselves to the good sense of mankind. And I have as little taste for being hustled about in a squabble of lawyers as I have hopes of any good result from it. Towne shows that just such cases as ours have been tried over and over. That is enough. I mean to have the benefit of law already settled, if I can, and I therefore treat Charles' claim, not as a doubtful one that needs a trial, but as a rascally one, that needs to be swept away by public contempt.

I believe I have touched all your points except what you say about publishing your letter. That letter came just in season to complete an article I had begun, showing the complicity of the Young Men's Christian Association. I received it as a providential gift. It exactly covered the period that I wished to bring to light, and pointed unmistakably to the conspiracy which I was tracking out. I assumed that you would be willing to help me by that testimony in that sharp crisis; not only from your general faithfulness to me and the Community, but from what you said in the letter itself, and also from a joint testimony that came not long before from you and Bro. North. Let me place these noble and comforting testimonies before you. In your letter you say:—

"More than ever have I felt that I would stake all I have or hoped for on the ultimate triumph of Mr. Noyes and the Community, and that now is the time that I would like to be with you in person, if it could so be."

Mr. North, in a letter to Mr. Bolles, Dec. 4, said:—

"I would suggest, that to Mr. Guiteau and myself a somewhat detailed account of the outside pressure the church at Oneida has been laboring and suffering under for several months past would be of special interest just now. I think we can say that we desire the fellowship of your sufferings, and count it honor to suffer with you for Christ's sake. * * * Mr. Guiteau wishes me to say that he sympathizes with the sentiments of this letter, and with Oneida Community in the special suffering experience they are now having, and hopes for the working out of 'salvation as the result.'"

From these expressions, coming as they did with a providential emphasis, I thought it safe to assume that you would gladly place what you had written at my disposal, even if it cost you some drops of your heart's blood. And I think now that the publication of those extracts has placed you before the public in a very honorable position—that of self-sacrifice for the sake of truth, for which you will some time thank my boldness.

In conclusion, let me tell you plainly what I think is your present duty. You have a son who, according to your own solemnly expressed judgment is either a villian or insane. He is abroad doing mischief. In either character his career is a public injury, and ought to be stopped. Besides the natural responsibilities of a parent, you will have to assume the responsibilities of a permanent guardian, if he is, as you think insane. In the mean time you *are* responsible even for his irresponsible acts, if you do not take measures to restrain him. The only measures that you can take to restrain him, in either of his supposed characters, is to expose him. You know all about him. He is cunning enough if he is insane, to beguile the Young Men's Christian Association, and set a-going law machinery for villianous purposes. You can stop this imposition. You better than any other man can smash this iniquity. You can prick the bubble of his egotism, and destroy his mushroom popularity. At least you can join and help me in doing this public duty. I think your present duty is to stand in the place where I have put you—I might rather say where providence has put you—as a witness against your son, and complete your work, by placing at my disposal *all* that you know about his past career. "He that loveth son or daughter more than me is not worthy of me."

Your great trial has come, I hope you will have grace to meet it manfully. In doing so is your only hope of bringing Charles to repentance.

Yours sincerely,

J. H. NOYES.

1868.

J. H. NOYES TO L. W. GUITEAU.

DEAR BRO. GUITEAU:

WALLINGFORD, Feb. 4, 1868.

Your letter makes all right between us, and I thank God, with you, for new love and confidence where the Devil would have been glad to make a breach.

I hear nothing more from the threatened suit, and my impression, like yours, is that Dean has abandoned it.

I have reason to believe, however, that Charles is doing his best to stir up hostility against us in the newspaper world, but with poor success.

It seems to me that the best thing you can do at this time is to write him a kind, fatherly letter, setting before him the folly of his course, and opening to him the door of repentance and return. I am sure I have no ill-will toward him, I REGARD HIM AS INSANE, and I prayed for him last night as sincerely as I ever prayed for my own son, that is now in a Lunatic Asylum. I do not wish you to say these things to him from me; but if you feel as I do about him, you can show him, on the one hand that he can gain nothing by war but disgrace, because we are used to exposure, and live in spite of it, but the exposure which he will bring on himself, if he persists in making enemies of us, will ruin him, and on the other hand that there is nothing to hinder his recovering your friendship and ours, and getting help to escape from his sins and the disgrace of them. He must be leading a miserable life—trying to get his anonymous circulars noticed—haunting newspaper offices, and studying mischief. He cannot get a living temporal or spiritual by such things, and he is not likely to make friends that will stand by him, even among our enemies, for they are all too selfish to help one another effectually. I conjecture that Dean has deserted him. I do not believe that he has found or will find any friends that will be half so faithful to him as you and I would be glad to be.

It can do no harm to try the course of entreaty and mercy, only don't let your heart go out so far as to get wounded if the experiment fails.

Yours very truly,

J. H. NOYES.

1868.

FRAGMENT OF LETTER—FATHER TO CHARLES.

DEAR CHARLES:

FREEPORT, Feb. 9th, 1868.

It was with a heavy heart that I parted with you at our last interview at Chicago. My spirit was weighed down with the impression resting upon me, that you had or was about to take an attitude that must inevitably put an impassible gulf between us, though I did not at the time perceive exactly what it was nor where it would develop itself. That you was under the dominion of a spirit that was utterly at variance with my own, and still more at variance with the Spirit of Christ, I well knew, but I could not see any way by which I could reach you, or say or do anything that would do you any good so long as you yielded yourself up to the control of that Spirit. So that while I felt kindly towards you and would have done anything in my power for your real good, I was driven to the necessity, by your attitude, of cutting loose from you entirely, and consenting in my heart to give you up as lost, and perhaps as lost forever to me. I, therefore, did not ask you to write to me, and indeed did not expect or wish you to do so unless you should be delivered from that spirit, and get into heart sympathy and fellowship with a better one.

But without saying anything at present in reference to my own past neglects, and deficiencies in doing my duty to you as a father to his child, I am not satisfied to leave matters as they are without making a faithful, sincere and energetic effort to induce you, at least, to carefully review your past life, and see whether you have not been and still are driven by a spirit that must inevitably end in your complete destruction and overthrow. I would like to have you come to the consideration of the question, and the views I hope to be able to present, not in the spirit that regards me as your enemy, or one that seeks to control your action in the spirit of dogmatism, but that I come to you in spirit of love, of sincerity, and in the spirit of truth and a sound mind, while I attempt to trace your career for the last ten or fifteen years, and see if we cannot possibly find out some of the causes at least of your present and past discomforts, as well as your fighting attitude towards Mr. Noyes and the Community. I beseech you, therefore, as one that desires to be delivered from the power of sin and Satan, and to obtain the fulness of all good things, to lay aside all your past and late impressions that I desire to dictate or control your thoughts or actions in any unwarrantable manner—but to present to you what appear to me sound reasons, and appeal to your better nature and good sense in trying to convince you, that your course has been for a long time, and *now is one*, that is ruinous to yourself and must end in the consummation of misery.

In order, dear Charles, to get somewhat towards the bottom of things, I shall go pretty far back in your history (and somewhat perhaps into my own incidentally) and endeavor to dig out some of the troubles. Soon after your mother's death, our family became somewhat scattered. I was much away from home, and gradually for the want of fidelity on my part, you became more and more insubordinate for the want of proper discipline and restraint, until I lost all or nearly all the control of you, which I had the right and ought to have exercised as your father; indeed my discipline was absolutely loose and you were not brought up in the spirit of obedience, but have had your own way for the most part since you were 8 or 10 years of age. For instance, when you took it into your head that you wanted to go to *Davenport, instead of having you stay with me at Freeport as my own judgment dictated, and learning a trade or getting into some useful employment here at home where I could look after you, I consented to your going there, and then while there you wanted things that your earnings, or money I furnished you, did not warrant, and you were tempted and did do things, that since you have had reason to regret and have acknowledged yourself as having been guilty of things that were criminal according to human as well as divine laws, after having a very unsatisfactory experience at Davenport with my consent.

*This was in 1856 or 1857, John W. Guiteau.

February 12, 1868.

HAMILTON TO L. W. GUITEAU.

OFFICE OF ONEIDA COMMUNITY, 335 Broadway, Room 9.

DEAR MR. GUITEAU:

NEW YORK, February 12, 1868.

That you may know something of Charles Julius' operations, I will copy a letter and send you, that we received from him a few days ago:

"MR. JOHN H. NOYES:

NEW YORK, February 8th, 1868.

I have decided not to run my claim against the Oneida Community through the courts; I write to ascertain if you *intend* to pay the claim. If it is not paid soon, it will be bad for you and for your communities. An early reply is requested. Direct the answer to the Brooklyn post-office.

Yours, etc.,

CHARLES J. GUITEAU."

He enclosed two scraps cut from the *Sun* and *World*. We had seen these before, and I have talked with the editors of both papers. His case was bad enough before writing the above letter, but this letter puts his case in such a light, that no respectable party would take it up, after reading that. Poor man, he is fighting his best friends.

Yours truly,

E. H. HAMILTON.

February 27, 1868.

HAMILTON TO L. W. GUILTEAU.

OFFICE OF ONEIDA COMMUNITY, 335 Broadway, Room 9.

DEAR MR. GUILTEAU:

NEW YORK, February 27, 1868.

I send you a copy of another of Charles Julius' letters. Such abusive letters will not be sent to Mr. Noyes. He has not seen this, and I send you this copy that you may see for yourself what spirit is actuating him.

"MR. JOHN H. NOYES:

"BROOKLYN, February 19th, 1868.

I have just received a good-natured but stupid letter from F. Wayland Smith, Esq., book-keeper extraordinary to your communities. As it was probably written with your knowledge, I write to state that I mean *business*. I mean *justice*. If you *intend* to pay my claim, say so. If you do *not* intend to pay it, say so. If it is not paid by the first of March (as I said before) it will be bad for you and your communities. If you want to spend 20 or 30 years at Sing Sing, and have your communities "wiped out," don't pay it. Good nature with me, in reference to your communities is "payed out." I demand satisfaction for the six years I wasted under the despotism you wield. I shall expect to hear from you soon.

Yours etc.,

CHARLES J. GUILTEAU."

He wrote a letter demanding \$11,000 instead of \$9,000. Francis proposed to write him a counter statement in a good-natured spirit. I told him to go ahead and do so, thinking that perhaps it might break the spell that was over him. *It seemed to me that he was brooding over the delusion that he could get a great sum of money out of the Community, till he was becoming really DEMENTED.* In thinking about the matter last night, I concluded that I had better write to you about the matter.

I believe God's care is over us, and that we are not at the mercy of wicked men or wicked spirits. Have you written to Charles?

Yours truly,

E. H. HAMILTON.

March 2, 1868.

HAMILTON TO L. W. GUILTEAU.

OFFICE OF ONEIDA COMMUNITY, 335 Broadway, Room 9.

DEAR BRO. GUILTEAU:

NEW YORK, March 2, 1868—2 P.M.

Your telegram just received. I do not know as it is necessary for you to come here now. We are not afraid that Charles will injure us. He is much more likely to hurt himself. But I wanted to put a stop to his abuse.

Such a letter as I asked you to write some time ago, placed in our hands to be used at our discretion, might be of use to us.

To-day three of his cards came to us by mail. On one side, "*Young Men's Christian Association*, No. 161 Fifth Avenue, corner 22d street. Reading Room and Library. Open daily from 8 o'clock A. M. to 10 P. M. *Free to All. You will be welcome.*"—[over]" On the reverse side, "*Charles J. Guiteau*, Advertising Agent, *New York Independent.*" Another had "*New York Tribune.*"

Both of these papers are friendly to us—at least have persons connected with them who are watching our course with interest. This is specially true of the *Tribune*. Were we to tell these papers what we know about Charles, and of his attempts to extort money from us, and abuse of us, they would have nothing to do with him.

Yours truly,

E. H. HAMILTON.

March 7, 1868.

HAMILTON TO L. W. GUTEAU.

OFFICE OF ONEIDA COMMUNITY, 335 Broadway, Room 9.

DEAR BRO. GUTEAU:

NEW YORK, March 7th, 1868.

When Charles went away from the Community the first time he wrote a curious document, which was copied and sent to you. I don't know where the original is, and wish you would send me the copy we sent you. Charles still breathes out threatenings, and writes abusive letters like the following:

March 5, '68.

"If this matter is not settled *this* week, Monday, I shall take out a warrant for the arrest of John H. Noyes and Erastus H. Hamilton, &c.

CHARLES J. GUTEAU."

I do not suppose it is pleasant for you to hear all this, but it seems best that you should know about it, and help us stop this abuse. He is under a very wicked, ugly spirit now, it is very manifest.

But God's cause is not at the mercy of wicked men or devils.

Yours,

E. H. HAMILTON.

March 9, 1868.

HAMILTON TO L. W. GUTEAU.

DEAR MR. GUTEAU:

NEW YORK, March 9th, 1868.

Another letter from Charles this morning, which I will copy in full. In thinking about him, *I am convinced that he is partially, at least, INSANE, and ought to be taken care of.* He is working himself up into such a state of feeling, it seems to me that he will have to be confined, either in prison or in an asylum. His letters became so abusive that we did not trouble Mr. Noyes with them, but passed them over to Francis Smith, who has answered him a few times in a good-natured way, hoping to bring him to reason. Here is his letter. I wish I could be saved from sending you such matter, as it must be painful to you. But it must be met in some way.

"F. WAYLAND SMITH:

"NEW YORK, March 7th, 1868.

"If you act for John H. Noyes he must be as stupid as an ass. If he thinks he is going to get over this matter by sending me sentimental letters, he is dreadfully mistaken. If you are conducting this correspondence without his knowledge (which I consider, and which he would consider if he knew it, as of the greatest importance to him), then I say you are an unmitigated *scamp*, and the law will so consider it.

"Again I reiterate" (his orthography—E. H. H.) the sentiments of my last letter. Again I warn J. H. Noyes and Erastus H. Hamilton that if this matter is not settled *Monday* forenoon, I shall Monday afternoon take out a warrant for their *arrest*. If they once fall into the clutches of the law, I know it will land them in States Prison. I say this not to scare them, but to state a fact so that they may prevent it *if they choose*. If they do not avail themselves of *this* chance, the only chance they will have hereafter, will be to "serve out" their term, which I know will not be less than 15 or 20 years each at Sing Sing. If I had never gone to the Oneida Community, by this time (in all human probability) I should have had a good law practice, and a nice family, and other things to match, but now I have neither. I therefore demand satisfaction for the six years I wasted in the Community, and it is eminently proper and just that I should have it; and if the Oneida Community is so *mean* as not to *pay* my claim, then I say I will "clean out" their Community, and send Noyes and Hamilton to States Prison, where they ought to have been long ago. *They know* they are criminals, and I know it and I shall take advantage of it. Again I say, *either the Oneida Community pays my claim, or else it will be wiped out—that is as certain as fate.* If Noyes and Hamilton are so dull as not to comprehend the situation, it will be their fault and not mine if they realize it when it is *too late*. (After they have spent a few nights in the *Tombs*, perhaps they may "wake up.")

Your talk about insanity, wickedness, servility, etc., amounts to nothing. If Noyes and Hamilton base their defense on such "stuff" as that they are bigger fools than I take them to be. They know better. You seem to have "money" on the *brain*, and to think that the only object of this correspondence is to extort money from the Community by threats, but here you are stupid again. The object of the correspondence I have already explained. One would think from the pertainal (Charles' spelling) tone of your letter that you was a venerable sage of 70 and I a youth of 20. I suppose this arrogance comes from your associates.

Again I warn Noyes and Hamilton for the last time, that if they find themselves arrested Monday night it will be their own fault. If they want to reach me before 1 P. M. *Monday*, they can drop a line into the New York City Post-office, corner of Nassau and Liberty Streets.

• CHARLES J. GUITEAU.

P. S.—After I have Noyes and Hamilton nicely disposed of I shall request Gov. Fenton to order the “Oneida Community” to disband, and to confiscate their property to the State. A similar order will be obtained from Gov. English of Connecticut. I state this to let you see how “I am going to do it.” Perhaps you think I don’t know where you live here in the city, but I do, and I shall make use of it. If Noyes and Hamilton still think all this talk means only “Chinese Thunder” their conceit must be unparrelled. It means “*war to the teeth*,” not a newspaper war, not a moral war, but a *criminal war* for them and a war of *dispersion* for their communities.’

CHARLES J. GUITEAU.

The underscoring is his—

In thinking of the matter, Mr. Noyes’ words in his letter to you came to me—“We both know him to be a dangerous man, and as good citizens, to say nothing of higher relations, we ought to say to ourselves: “*If he is wicked the sooner his iniquity is smashed the better*; AND IF HE IS INSANE, *the sooner he is deprived of the power of doing mischief the better*.”

Have you not a work to do in making him powerless for mischief? I hope you will not think me over urgent. I feel set for the defense of the truth and want to do my duty. Our rule is do our duty and leave the result with God.

The letters Charles writes are fast tying his own hands. I don’t know but they make him liable to arrest. Whether you shall come here or write I do not feel clear enough about to advise. You must decide.

Yours truly,

E. H. HAMILTON.

March 14, 1868.

HAMILTON TO L. W. GUITEAU.

OFFICE OF ONEIDA COMMUNITY, 335 Broadway, Room 9.

DEAR MR. GUITEAU:

NEW YORK, March 14th, 1868.

Your telegram is received. Swift retribution has overtaken Charles. Mr. Easton, who is here in our office, was formerly a member of the “Young Men’s Christian Association,” and was well acquainted with a lawyer who was an influential leading man in the Society. Mr. Easton showed him the card that Charles sent us. The lawyer was quite indignant that these cards of the Society should be used by Charles in this private way. They had objected once to his using their cards with his name on, and were disturbed that he had persevered in doing so. Mr. Brainard, this lawyer, immediately took steps to have this stopped. Mr. Easton took Charles’ letter, of which I sent you a copy, and another, to Mr. Brainard, just after I wrote you. Mr. Brainard said at once that Charles had committed a criminal act in writing these letters, and showed Mr. Easton the statute by which it appeared that Charles had made himself liable to imprisonment in the State Prison for a term not exceeding 5 years, and was completely at our mercy. We then put the case into the lawyer’s hands to show Charles to what he was liable, but not to arrest Charles until we said so. One of our young men took one of his cards to the Tribune Office. They said it was an imposition, as they had no agent of that name, and were quite angry about it, and as you may see, have published him in their papers of March 12th, and 13th. The *Independent*, also, declared that he was no agent of theirs—had heard about his cards and were much annoyed about it. He is so thoroughly exposed now that he cannot do anything, and I hope that he may come to his senses, and repent of his dishonest, wilful course. I certainly should be glad to have him get free from the wicked one.

I have just received yours of March 10th. There is an earnestness and honesty about your letter that makes me feel near to you.

May God bless you, and help you into true liberty.

Yours truly,

E. H. HAMILTON.

I still think it will be well for you to send me the matter you refer to in your letter. It may be useful. The slanders Charles has circulated will have to be met. And then it may be possible to so completely hem him in that he will see there is no door of hope for him but in repentance and obedience.

E. H. H.

March 29, 1868.

HAMILTON TO L. W. GUTEAU.

OFFICE OF ONEIDA COMMUNITY, 335 Broadway, Room 9.

DEAR BRO. GUTEAU:

NEW YORK, March 29, 1868.

I wish you would send us those letters of Charles from which you take extracts in yours of March 10th, if you have no objection. They should be taken good care of, and by no means let them fall into his hands. Learning how seriously he had committed himself by writing us threatening letters, he has stopped sending us such. A day or two ago he sent us a half apologetic letter, saying he wrote on the spur of the moment before, and meant no offence, &c., and hoped we would *burn his letters*. He still alluded to "my claim," and hoped it might be "settled amicably." He has learned that his letters have tied his own hands in his "Black Mail" schemes, and he is now plotting to get them destroyed, or put out of the way. We see no signs that he has changed his purpose. I should like especially his letter of April 10, 1865. Yours, truly,

E. H. HAMILTON.

CALIFORNIA AFFAIR.

September 20, 1871.

F. W. EATON TO JOHN W. GUTEAU.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.—F. S. Winston, President; R. A. McCurdy, Vice-President, New York. A. B. Forbes, General Agent for Pacific Coast; Office General Agency, No. 204 Montgomery Street.

J. W. GUTEAU, Esq., New York:

SAN FRANCISCO, Sept. 20, 1871.

DEAR SIR—Some three months ago a man by the name of Charles J. Guiteau presented himself at my office, and represented that he was a brother of yours, and was on a visit to California with an idea of engaging in his profession (lawyer) should he find any encouragement, both myself and Mr. Forbes introduced him, as also one of our agents, extended every courtesy in our power, on your account, he being an entire stranger. He came to the office one evening in a great state of excitement, crying and carrying on at a fearful rate, and stated that he had received a telegram from Chicago that his wife had been taken suddenly and dangerously ill and he must leave in the morning for home, and not having brought sufficient funds with him to meet such an unexpected immergency, he found that he was \$75 short of being able to purchase his ticket, and wanted to know if I would let him have the amount and he would send a draft for the amount immediately upon his arrival in New York.

Mr. Forbes was not in town, and under the circumstances I assumed the responsibility of giving him the amount, taking his receipt for the same. After some time had passed I wrote him, requesting him to forward the amount, and received an answer that he had been disappointed in his collections and would forward amount soon. I waited two months, and not receiving any word I drew on him for the amount, and this morning the draft was returned to me, stating that he would not pay it until he got ready. Now, if you are a brother of his (and really I believe under the circumstances he lied), I wish you would see that the amount is forthcoming, as I have had to pay Mr. Forbes the amount, and as I am working for a nominal salary, and not able to lose it, I shall take great pleasure in publishing him as the biggest bilk and confidence man that ever came to this country.

You will excuse me for losing my temper about this matter, but nothing injures me more than to befriend a person in distress and be treated as I have been in this matter. I would be pleased to hear from you before taking any further steps. Yours very truly,

FRED. W. EATON,

Supt. Mutual Life Ins. Co. and Gen'l Agency, San Francisco, Cal.

March 6, 1873.

CHARLES J. GUTEAU TO JOHN W. GUTEAU.

CHARLES J. GUTEAU, Attorney and Counsellor, (24 Marquand Building) 59 and 61 Liberty Street,
Special attention given to collecting claims, and accounts promptly settled.

J. W. GUTEAU, Esq.:

NEW YORK, March 6th, 1873.

DEAR SIR—Your letter from Eaton, dated Nov. 8, '72, received. I got that \$75 on my supposed responsibility as a Chicago lawyer. I was introduced to Eaton by a gentleman I met at the Young Men's Christian Association, and it was only incidentally that your name was mentioned.

I wrote to Eaton several times while at Chicago, and he ought to have been satisfied, but he had the impertinence to write you and charge me with fraud, when he knew he let me have the money entirely upon my own *name and position*. Had he acted like a "*white*" man, I should have tried to paid it long ago. I hope you will drop him.

Yours truly,

CHARLES J. GUTEAU.

CHARLES J. GUTEAU, Attorney and Counsellor (24 Marquand Building), 59 and 61 Liberty Street,
Special attention given to collecting claims, and accounts promptly settled.

J. W. GUTEAU:

NEW YORK,

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Find \$7 enclosed. Stick it up your bung-hole and wipe your nose on it, and that will remind you of the estimation in which you are held by

CHARLES J. GUTEAU.

Sign and return the enclosed receipt and I will send you \$7, but not before, and that, I hope, will end our acquaintance.

NEW YORK, March 13th, 1873.

Received from Charles J. Guteau \$7, being the entire amount ever loaned him, and in full of all demands to date.

March 10, 1873.

CHARLES J. GUTEAU TO JOHN W. GUTEAU.

CHARLES J. GUTEAU, Attorney and Counsellor, (24 Marquand Building) 59 and 61 Liberty Street,
Special attention given to collecting claims, and accounts promptly settled.

J. W. GUTEAU, Esq.:

NEW YORK, March 10th, 1873.

DEAR SIR—Your impudent and uncalled-for letter of March 7th is *false in spirit and insinuation*, but I could not expect anything else from *you*, as you have persisted in assuming that I lied, and that Eaton told the truth regarding that \$75. Upon my return from California I was expecting \$500 from the settlement of a claim, but owing to the delay of collecting it and finally the Chicago fire, I have never received a dollar. I came to New York just after the fire, and sometimes, since then, I have had hard work to pay my expenses. I am now doing very well, and expect to pay every dollar I owe within a year, which is not much. I owe Eaton \$75 and Mr. Hoadley \$50, (borrowed in both cases in a *manly* way, and from *necessity*.) which is the only way I ever borrow money, and I regret that my circumstances have been such that I have not been able to pay them, but will do so at the earliest moment.

Now, for you. You had better *pay your own debts, and mind your own business*. I don't owe you a dollar, and you have never been anything to me. If you don't disgrace the *Guteau* name more than I have done you will do well. In regard to writing to Eaton you had better let him alone. (By-the-by, I would like to have him or anybody else publish any lies about me. I would make it *hot* for them.) If you do not I shall take special pains to tell the U. S. Life Insurance Co. all I can find out about your record at Davenport, Chicago and New York. I understood you left Davenport under peculiar circumstances. I never knew or cared why you left the Mutual Life, but I imagined they *kicked* you out for reason, and if you meddle with my affairs I shall "*work you up*," even if you are my brother in name, which you have never been in fact. You ought to have helped me, as most elder brothers do, when I started in business in Chicago and in New York, but you never have had *sufficient character or means to help any one*. If you can't find any other employment except writing *gassy* and *brassy* letters to relatives about matters that don't concern you, the United States Life had better follow the example of the Mutual Life, and kick you out of their business. But then, there are so many idiots in the world, and you seem to belong to that class, that I suppose you have to make your "*grub*" in some way.

Yours, etc.,

CHARLES J. GUTEAU.

March, 1873.

L. W. GUTEAU TO JOHN W. GUTEAU.

"He will become hopelessly insane."

[EXTRACT.]

MY DEAR WILSON:

FREEPORT, March, 30, 1873.

Yours of the 11th inst. with inclosures is received, and I did not intend so much time should pass before answering it, circumstances however have prevented me.

My only time for writing other than business letters is on Sunday and last Sunday and the previous I was otherwise occupied so that I could not get at it. You seem to think I have not written to you since the great fire. I have however written to you twice and had been thinking for several days I must write you again, when your last came. Had I not long ago given Julius up to his own ways, until he shall come to his senses (if he ever does) I should have been greatly surprised on reading the communications passed between you and him. But I have been prepared for a long time to hear almost anything from him or about him, so that although I am much pained at his course with you and others I can not say I am surprised. As I have viewed him ever since his shameful and outrageously wicked and foolish course with Mr. Noyes and the Oneida Community, as well as his absurd and ridiculous course while at Chicago, and his abominable and deceitful dealings with George Scoville and myself, I have been ready to believe him capable of almost any folly, stupidity or rascality. *The only possible excuse I can render for him is that he is insane—indeed if I was called as a witness upon the stand I am inclined to think I should testify that he is absolutely insane and is hardly responsible for his acts. My own impression is that unless something shall stop him in his folly and mad career, he will become hopelessly insane and a fit subject for the lunatic asylum.* Before I finally gave him up I had exhausted all my powers of reason and persuasion, as well as other resources in endeavoring to control his action and thoughts, but without avail. I found he was deceitful and could not be depended upon in anything. Stubborn, wilful, conceited, and at times outrageously wicked, apparently possessed with the devil. I saw him once or twice when it seemed to me he was ready to do almost any wicked thing that he should happen to take a fancy to. You will remember perhaps the last conversation we had about him. I told you to keep clear of him and not to have anything to do with him. Should anybody ask me about him *now* I should be compelled to say to them I thought he was insane or at least a monomaniac and should there leave it, and say no more about him. HIS INSANITY IS OF A CHARACTER THAT HE IS AS LIKELY TO BECOME A SLY, CUNNING DESPERADO AS ANYTHING. Could I see him I *might possibly* make another vigorous and desperate effort to change the whole channel of his thoughts and feelings, if I could not do that should have no hope whatever of being able to do him any good. I made up my mind long ago never to give him another dollar in money until I should be convinced he was thoroughly humbled, radically changed. I am sometimes afraid he would steal, rob or do anything before his egotism and self-conceit shall be knocked out of him, and perhaps even all that will not do it. So you see I regard his case hopeless or nearly so and of course know no other way but to dismiss him entirely from my mind—and leave him entirely in the hands of his maker with a very faint hope that he can be changed either in this world or the next. Several years ago he, in his stupid self-conceit and wickedness made a most shameful and wicked attack through the New York newspapers upon Mr. Noyes and the Oneida Community after they had treated him with all the kindness and love and forbearance of a gentle and loving father and mother. I felt compelled as an honest man and friend of truth and righteousness to expose him through the same channels, the New York papers, by writing a lengthy article which was published in the same papers defending the Oneida Community from his attacks. I knew of my own knowledge at the time that his attack upon them was base and mean, beyond belief, but after all that I did try by kindness, in giving him money to live upon, after he had exhausted some \$800 or \$900 of his own resources which the Oneida Community had returned to him when he left them.

I do not well see how you could have done otherwise than you did. It seems to me entirely right for you to defend yourself from his depredations and through you upon others—and having done that drop him.

IN CHICAGO JAIL.

July, 1872.

L. W. GUITEAU TO C. J. GUITEAU.

DEAR CHARLES:

FREEPORT, Ill., July 25, 1872.

I received a postal from you dated July 20th, and Capt. Barnes has showed me two or three postals from you to him, asking him to let you have \$150, with promise of payment in 30 days, &c. Now, you have no more right to call upon him for money or to loan you money than you have to call upon a man in the moon, and have no more prospect of getting it in one case than you have in the other. And then again, the prospect of your getting it of John V. Farwell, or any other man who is acquainted with your career for several years past, would think of giving you any money with the expectation of ever having it repaid, is simply absurd. Mr. Farwell is no doubt a kind-hearted and Christian gentleman and always ready to aid the needy who show themselves worthy, but he nor no other man, in my judgment, ought to aid you until a radical and thorough change comes over you. You need repentance and humility more than money, even in your present distressing circumstances. Sincerity and honesty with yourself, vested with God, will do more to bring you peace of mind and relief from your present troubles than all the money in the universe. It is evident to me that God and His spirit have been striving with you for years to bring you to repentance, and to obedience to Him to cure you of egotism and self-will, and that spirit that has led you for years to live off from other people's labors, and live in absolute laziness and good-for-nothingness—if not in bare-faced dishonesty and rascality. No wonder it seems to you that all the powers of hell had got hold of you and were seeking to destroy you. The truth is, they have got hold of and will utterly destroy you, so long as you yield yourself as you have done to their machinations. Your self-will, egotism, and selfishness are the leading characteristics through which the devil works and by which he will ultimately complete your final damnation. The only way for you to escape from his snares and the troubles he has brought you into, is by your turning *immediately away* from yourself and your troubles, and look with hearty repentance for your sins and confession of them to *Him* and to *all whom* you have in any way wronged by word or deed, and then *ask God* and *your former* friends to forgive you. And ask God to help you through His Son Jesus Christ, not only to forsake your sins, but to help you to overcome them. It is of more consequence to you that you do this than that you get out of jail. Obey God first, and He will in due time deliver you out of all your troubles. For my own part, I do not desire your deliverance from jail (notwithstanding I feel deeply the disgrace you have brought upon yourself and me) so much as I do that you may be brought to repentance and obedience to Christ.

God is good, and has been following you with goodness and loving kindness all your days, but you have hitherto turned a deaf ear to all His kindnesses, and have been constantly charging upon your friends what has really been brought upon you by your own stupidity, wilfulness, and folly—your own self-deception-aided by the devil. If you do not know what your sins are, ask God by the spirit of truth to show your sins, and when they are shown to you, do not try to palm them off upon some one else. Your great sin is unbelief—the others are collateral to that. Now, my dear Charles, I have told you these things in substance years ago, and so have other good and true friends. Do not the constant discomforts and defeats you have had for the last several years indicate strongly that your friends were right and you have been wrong, and is it not high time you believe God and your friends? I am more anxious to have you become a true man and be saved from eternal death, than I am to get you out of jail. That God may give you repentance unto life is my sincere prayer.

Your father,

L. W. GUITEAU.

STEPHEN ENGLISH AFFAIR.

January, 1874.

LAW OFFICES OF CHARLES J. GUILTEAU, Attorney and Counsellor, 170 Broadway, corner of Maiden Lane, Rooms 7, 8 and 9.

To J. W. GUILTEAU :

NEW YORK, January 26th, 1874.

Stephen English informs me that he has received from you a letter in which you state that I am an "infamous scoundrel," and "a disgrace to our family," etc., etc.

English was confined in Ludlow Street Jail for seven months, prior to August 1, 1873, for libel, at the suit of Fred. S. Winston, and Geo. T. Hope. He gave me \$400 to obtain his release and I did it. He now seeks to recover \$300 of said money, but he has no case against me, and he knows it, although he had the impudence to arrest me; hence his alarm under the circumstances. He applies to *you* for my character. Fortunately, (if you tell the truth) you know nothing bad about me, (neither does any one else) as my record happens to be *good*.

Your animosity is all nonsense, as I never did you any harm; but you must not send me any more insulting letters, as you did about that California matter.

Yours truly,

CHARLES J. GUILTEAU.

January 2, 1880.

C. J. GUILTEAU TO JOHN W. GUILTEAU.

J. W. GUILTEAU :

January 2, 1880.

I have opened a law office here and propose to remain in Boston permanently. I am after law business now, and I desire to say that I frequently meet gentlemen who speak well of you. Although Tuttle may be down on you, I think you generally stand well, and I am glad to know it.

I have suffered enough the last five years, off and on, from neglecting my law business, and I do not wish to do it any more. I can have all the business and money I want if I stick to my business. I have done my duty to the Lord in writing my book, and I shall let my light shine by advertising it. That's all I have to do with it.

CHARLES J. GUILTEAU.

L. W. Guiteau's Views on Temperance, Religion and Business.

October, 1878.

The following letter of L. W. Guiteau, late cashier of the Second National Bank of Freeport, Illinois, was written when he was sixty-eight years of age, and is a concise statement of his views on religious and philanthropic questions :—

TO "THE TEMPERANCE REFORM CLUB."

Having unexpectedly and entirely without my knowledge and consent, been honored with the election of president of the club, it is with some reluctance, after a careful survey of the field and the principles and questions involved, that I feel compelled to decline the honor. While I am in hearty sympathy with any and all movements that appear to me calculated to promote temperance, good order, and the suppression of vice and immorality everywhere, I find so many embarrassments and complications connected with separate and exclusive action against this vice alone, that I cannot see my way clear at the present time to give the club such hearty co-operation as would naturally be expected from one occupying so prominent a position as that of its president. Nearly half a century ago, I entered heartily into the temperance reform, and was recognized as one of its active promoters in the town where I then resided. I have observed its progress in all its phases of abstinence, from distilled spirits to the banishment of wine, cider, beer, and all other intoxicating drinks, and recognize the fact that it has been promotive of great good where its principles have been agitated and discussed. I have also noted the

political aspect of it from the adoption of the "Maine liquor law" down to the present hour. I do not now discuss any of the methods by which the friends of temperance have sought to accomplish the overthrow of the demon of drunkenness; although some of the methods may have been, and now may be, of doubtful utility. I realize the fact that earnest, honest men are not unfrequently found adopting erroneous views and methods in carrying forward reforms, and therefore cannot speak harshly of their action, believing they have the public good at heart. There are, however, to my mind, deep and important reasons why I should not compromise myself or others in direct efforts against one prevailing vice to the exclusion of efforts to suppress crime and wickedness in all its forms; but to direct my efforts against the arch-enemy of all mankind,—the supreme demon that instigates men to all wickedness, sin and unbelief—to discord, confusion, backbiting, hatred, malice, deceit, dishonesty, gluttony, and all the ills that humanity suffers from. It seems to me the day has come for all Christians and honest people to strike boldly and uncompromisingly for God and humanity, to give no place to the devil anywhere, to go forth in the panoply of righteousness and truth, and in the name of Jesus Christ to proclaim liberty and emancipation from all sin, and the power of the wicked one through our Lord Jesus Christ. In looking over our own city of some ten or twelve thousand inhabitants, according to the best estimates I can make, there are not much less than ten or twelve hundred Protestants who claim to be Christians. Probably at least one-tenth of the entire population are connected with Protestant churches. How many there are who claim to be Catholic Christians I know not, but doubtless the number approximates towards the number of Protestants. I am no bigot, or possessed with the spirit of intolerance or superstition, but I am free to recognize good wherever I can find it. What means of moral and spiritual power are here presented, provided these Christians should be clothed with salvation, and concentrate their efforts in a general onslaught upon the powers of darkness, sin and death? It is not necessary to look around very closely to be convinced that intemperance and vice, in their various forms, stand out prominently to the public gaze, inveigling our young people especially into the sinks of sin and pollution,—not only these, but the middle-aged are sucked into the great malestroms that lead down to the chambers of death. The only remedy I know of for poor, weak, corrupted humanity is in the gospel of Christ,—to be proclaimed by men who know and feel its power to save. Henceforth, it is my purpose, by the grace of God, to devote what little energy I may have to the furtherance of this object,—*not by neglecting my duties and obligations as a faithful business man*; but as a business man, to demonstrate that it is entirely practicable to "be diligent in business, fervent in spirit, serving the Lord." These are some of the reasons that impel me to decline the acceptance of the honorable position you have seen fit to proffer me. A few weeks since I commenced a series of "Bible readings and expositions," which have been suspended. It is my expectation, if my health will permit, to resume the readings as soon as the necessary arrangements can be made.

L. W. GUITEAU.

FREEMPORT, ILL., October 12, 1878.

MY FATHER'S TRIBUTE TO MY MOTHER.

MY DEAR WILSON:

Can you give me a little history of Charles from the time of your mother's death till he went to Ann Arbor? If so, please do so at once. We want to know what he was doing definitely, and just where he was. I inclose a little scrap of paper, with a tribute to your mother which father intended to put in Aunt E's album, but never did. Lovingly,

FLORA.

JULY 21, 1881.

(COPY.)

On another page I recognize the jottings of one whom my heart cherishes with the deepest affection, a noble, true-hearted woman, sincere, faithful, loving, devoted to what she deemed the highest duties of life, a true friend, devoted and loving wife and true mother, and a sincere Christian.

In life she was not appreciated as her merit deserved. How often my heart has mourned her loss since her departure to the invisible world, and yearned for an opportunity to give expression to the love which I bear her. It is one of the fond hopes that we shall meet again in personal recognition where parting shall be no more. It seems to me that I shall hunt for her in the Spirit-land until I find her; that we were true lovers, our loves were mutual—though in life I did not realize it so deeply as now. Whether she loves me or not, my love is so deep that I shall always love her, and I cannot *now* see how I can be perfectly happy without her love. I sometimes feel that her sweet spirit is near me, that it is near

me now, that she has forgiven me all my follies in my days of darkness and blindness—and that she now knows my heart loves her—and that she did not trust me in vain. How delightful the thought, and how happy shall I be when our reunion comes. My heart is open to my Heavenly Father and to her. I have not a secret that I desire to hide from either of them. I have thought, my dear sister, this little book of remembrance not an unfitting place to give utterance to these thoughts, as I know you had some appreciation of her whose praises I sing.

Notes from Charles Guiteau during the Trial, and since his sentence,

PRESIDENT ARTHUR, My Supposed Friend :

STRICTLY PRIVATE.

This will introduce to you my brother, J. W. Guiteau, Esq., of Boston, who wishes to talk with you very privately about my case. He wishes to know how you and your administration feel about me. He will talk with you freely, and I wish you to trust him in the same spirit. I desire you to tell the Prosecuting Attorneys to go very slow.

Yours very cordially and with great respect,

CHARLES GUITEAU.

IN COURT, Washington, D. C., Nov. 15, 1881.

I wish you would have Wilson find out, if Mr. Bennett is in New York, and if he is I wish him to see Mr. Bennett and try and have him give me \$5,000. I will pay him ten per cent.

MESSRS. SCOVILLE & REED :

I desire these witnesses for the defence :

Geo. W. McElflesh, Police Headquarters, who took me in a carriage to the jail on July 2nd. I told him the political situation caused me to do it, which kills the Paris consulship idea.

Secret Service Brooks, Treasury Department, who saw me at 12 o'clock at night on July 2nd in my cell. He thought it was a conspiracy. I talked to him, then and there denying a conspiracy. I told him all about the Deity *inspiration*, the political situation, my circumstances, &c, &c. I satisfied him I told the truth and that there was no conspiracy.

Edward F. Baily, false *Herald* reporter, and Corkhill visited me July 3rd, P. M. and I repeated the same to them. Baily destroyed his note book so I could not use it, after getting \$500 for his report.

On July 4th Mr. Scoville, Corkhill, and Baily interviewed me and I repeated the same statement. also said I did not think the President would recover, because I did not think the Lord wanted him to which proved true.

Geo. C. Gorham and files of his paper for May and June wherein he denounced Garfield in the bitterest terms for wrecking the Republican party.

I also want to review the case on the stand myself.

Yours, &c.,

U. S. JAIL, January 5, 1882.

CHARLES GUITEAU.

I want Gen. Crocker also.

He announced to me the President's death, and I told him the entire responsibility of it was on Lord—that the Lord inspired the act and that He would take care of it.

JOHN W. GUITEAU :

Please see Johnson to-day and have him telegraph to the *Herald* and see if they will give \$500 for the exclusive, *first* publication of my speech. It will make a page of the *Herald* and is an unanswerable argument for my acquittal. *It reads like one of Cicero's orations.* They gave Baily \$500 for that interview. It will be ready in the morning. The *Herald* can publish it Sunday and I will deliver it Monday. If they want it I will have it copied so they can get in New York Saturday morning.

January 11, 1882.

CHARLES GUITEAU.

Have Johnson telegraph this to New York to-day and let me know in the morning.

MR. KIMBALL:—Please send this out to-night.—C. G.

Feb. 1.

Give it to Truesdale to-night.

GARFIELD, ARTHUR, GUTEAU.

Take Garfield's initials and those of Arthur, J. A. G. and C. A. A., and strike out the letters common to both—the A's—and there remain C. J. G., the initials of the assassin. To lovers of the mysterious patriot this coincidence is striking.

James A. Garfield, a good fellow, but a weak politician; Chester A. Arthur, a high-toned gentleman and a fine President; Charles J. Guiteau, a patriot, who now suffers in bonds, that his country might live. The initials of these names intertwine. A very strange coincidence. They may, and probably do, indicate three consecutive Presidents; *i. e.*, three specific acts of the Diety.

United States Jail, Washington, D. C. } C. J. G.
Sunday, January 29, 1882. }

Charles J. Guiteau, a patriot, who now suffers in bonds, and who has been condemned to death, that his country might live.

(Date this February 6, 1882.)

FOR SALE. PRICE \$100

The suit of clothes I wore during the trial. It is a dark suit of good material. Jones' bullet perforated the left sleeve of my coat, which gives it a special historical value. I want money to pay my counsel to argue my case in banc, and have concluded to offer this suit of clothes. Any one desiring these relics of the great trial can express me \$100 and I will express the clothes to them by return express. I have just ordered a spring suit of clothes and the suit I wore on the trial will be sent at once. First come first served. If you want the suit send money immediately, or they may be sold. Should several packages of money be received, the first package opened and containing the \$100 will get the clothes. The rest will be returned to the sender immediately.

U. S. JAIL, Washington, D. C., Feb. 6, 1882.

CHARLES GUTEAU.

Postscript.—Autographs, 25 cents. Autograph and New Photograph, \$1—or \$9 per dozen, sent to any address on receipt of price.

C. G.

I eat well, feed well and sleep well.

DEAR BROTHER:

Your telegram received. I am sorry you did not see Miss Davis in person, as you agreed to.

I don't want Scoville to have anything to do with my case, save to prepare his bill of exceptions and submit them to my new counsel. Reed saw me yesterday, and expects to bring Mr. Merrick to see me Monday. I depend on you to get Butler and Magruder. I will give General Butler, Judge Magruder, and Mr. Merrick and Mr. Reed, my note for \$5,000 each, payable one year hence, if they get me out of this. I can easily make this money by lecturing. I presume I could make \$50,000 next winter lecturing. I have an offer of \$500 a night for six nights from Boston now. I want to secure these men, and they can get me off on the ground of the *non* jurisdiction of the Court.

Please show this note to General Butler, and send a copy of it to Judge Magruder, and all these gentlemen to see me without delay. Your brother, CHARLES GUTEAU.

U. S. JAIL, WASHINGTON, Feb. 13, 1882.

EXTRACT FROM THE FIRST BIBLE HE HAD IN JAIL, AND GIVEN ME FEB. 7, 1882.

"CHARLES GUTEAU—JULY 7, 1881. I AM FORTY YEARS OLD TO-DAY, SEPTEMBER 8, 1881.

"I hereby record that I adore the Almighty Father and the blessed Savior for the kind Providence that has followed me all my life. To them be glory forever and ever. Amen.

CHARLES GUTEAU."

DEAR BROTHER:

Frances is here in distressed circumstances. She came from Chicago yesterday. I have given her \$15 to go to New York with to see you, which is all I can do. You will have to help her. I certainly cannot in my circumstances. I have none to help me. I have to save what little money I get. I cannot and will not be annoyed by my relatives. Yours, &c. CHARLES GUITEAU.

UNITED STATES JAIL, WASHINGTON, D. C., April 22, 1882.

DEAR BROTHER:

It looks as if Reed had been lying to me. I gave him money twice to go to New York, on the pretense of starting the sale of my book. He went two weeks ago and reported that no firm in New York would take the sale of the book. * * *

Reed returned the other day, but he has not been near me, although he met Mr. Russ on the Avenue Saturday night, and said he would see Monday (yesterday). * * * If I find he has been deceiving me I want you to come here and attend to my case as it comes up on Monday.

I hardly think it possible that Reed would deceive me, but it looks that way. I have not seen him since last Tuesday. He went to New York Wednesday evening and I presume returned Saturday morning. It seems as if "all men are liars," from the way they act on this matter. But God will judge them. Reed said if Williams would take my book he would send him the books that Gibson printed, and I do not understand why Reed did not send them, as he told Russ Saturday that "everything was all right" and that he would see me Monday (yesterday), but he did not do it. To-day Gibson's bill was sent in.

Let me hear from you at once as to his relations with Grant and Conkling, and especially about Williams taking my book. It will have a large sale, as people are constantly inquiring for it.

Yours, &c.,

CHARLES GUITEAU.

U. S. JAIL, WASHINGTON, D. C., May 2, 1882.

WRITTEN ON A CARD ENCLOSED IN ABOVE LETTER.

THERE IS PLENTY OF MONEY IN THAT BOOK,

AND I AM ANXIOUS TO GET IT OUT,

SO AS TO PREACH THE GOSPEL IT CONTAINS.

MY DEAR BROTHER:

Yours of the 5th received. Gen. Crocker has been away from the jail since Wednesday. He returned to-day and I received the inclosed letter from Reed. I do not wish to do him any injustice, and therefore inclose it.

If he goes "crooked" by me I will make a noise about it. Yours, &c.

UNITED STATES JAIL, May 6th, 1882.

CHARLES GUITEAU.

P. S.—Tell Frances to let me entirely *alone*. The Scovilles are well played out, I must say. You are right on him. I have no sympathy for him, because he is a fool and a fraud. He is now reaping what he has sown. I am sorry for Frances, and if you can help her, do it. Why not send her to your home for the present? That will prevent her injuring me by her talk.

I know her and "Souri" have never been friends, but she might do that for the cause. I am sure she is doing me harm by her trying to lecture. C. G.

RIGGS HOUSE, Washington, D. C. C. W. Spofford, Proprietor.

CHARLES GUITEAU, Esq.

MAY 3, 1882.

DEAR SIR—I have been trying to find time to see you since my return from New York, but could not because I have been so busy preparing my brief. I have worked day and night. I shall finish it to-morrow, I think. I believe it is unanswerable on the question of jurisdiction. I did not see Mr. Williams in New York, as he was absent from the city. He will return Saturday. I hope to arrange with him about the book after that. I have put it in the hands of several persons here, but it does not sell. I regret this. After my argument Monday I will take hold of it. I can not spare the time till then. I must use every minute to prepare for the argument. Keep up courage.

Yours,

CHARLES H. REED.

(EXTRACT.)

I judge all men are liars in this matter, but the Almighty will reckon with them. I am c
go when my time comes, but I presume I shall live twenty years yet, fools and devils to the con

Yours,

CHARLES GUITI

U. S. JAIL, WASHINGTON, D. C., May 26, 1882.

P. S.—I am in good health and spirits. I have some visitors, but not many. The rul
changed as soon as I am respited.

EXTRACT FROM A LETTER, DATED MAY 31, 1882.

I wrote my brother Sunday, May 27th, a short note saying I had only sympathy and love for him. That he was in my thoughts every moment, and I added "if every-thing fails would you like me to be with you at the last. It would give me no pain if it would be a comfort to you. Answer." This is his reply :

MY DEAR BROTHER :

"I take no stock in sentiment. You are badly cranked. Why did you not tell me what Reed said about the President and the United States Supreme Court Judges ? Also about my book ? I want to know if these officials received my book as Reed stated ? What did Reed do in Boston ? He sent a "Traveler" which says that he would be in Boston two or three days. You say you saw him Saturday.

Yours, &c.,

CHARLES GUTEAU.

"U. S. JAIL, WASHINGTON, D. C., May 29, 1882."

AND THIS ON A CARD :•

"I have not been hung yet and I have
no idea I shall be. If I am this nation will
pay well for it."

C. G.

And yet within thirty days this man who is to be hung as a criminal has no apprehension that God will not deliver him. He always writes and talks exactly in this way, and never flinches an iota from his position of being an "inspired" man. The last time I saw him six weeks ago (April 19th) he told me he was "as much an inspired man as Jesus Christ, and that I must not take offence that he did not take my advice. He said he could not go on any man's opinion however good or friendly he was, that an inspired man must follow his inspiration at his peril, no matter what any man or the world might say." He never varies from this position and will die loyal to it, I have no doubt. Is it insanity, inspiration or depravity ? This is a hard question, and much easier asked than answered, when all the facts that have surrounded his life are taken into account. The public have never had the facts, nor the Court—and they know not what they are about to do. I think they cannot settle the question by hanging him, and by a post-mortem examination prove that his brain is not unsound. In my opinion it will be found that his brain is normal and healthy and of a fine quality, with no evidence of past or present disease of the organ. Will this prove that he was a sane man, or that a man may have a brain physically free from disease *and yet be insane ?* He is to be hung on the idea and the testimony of the experts (?) that "there is no insanity without a diseased brain ;" which cuts off the idea of any one being "possessed with an evil spirit" or any "spirit" having an irresistible control. The world believes the expert theory and denies the Bible doctrine. The *law* says that what is claimed as the "possession of an evil spirit" is insanity, and the *church folks* say if he is possessed of an evil spirit he ought to hang any way—while the world says he

hang, *sane or insane*. The law, as executed at Washington, says "let him be
 DEAR for the jury said he was "sane." He says he is a patriot and did what was
 F under an inspiration of the Deity. He undoubtedly believes it, and is willing to
 \$15 indication of the truth of what he has done as "God's man." It is a most
 cannot+ ing spectacle, and will puzzle students of the human mind and soul long after
 and ne. I do not think the people will get rid of the questions that surround this
 man's taking off. The more they know of the truth about him the more they will
 wonder and doubt. Affectionately, J. W. GUTEAU.

June 20, 1882.

JOHN W. GUTEAU TO CHARLES GUTEAU.

MY DEAR BROTHER:

NEW YORK, June 20, 1882.

I suppose the failure to obtain from Judge Bradley the writ of Habeas Corpus, which Mr. Reed applied for yesterday, will end the efforts made in your behalf *under the law*. I have never had much hope from the legal proceedings—not any for some time past—and so informed Mr. Reed, upon his application for assistance to defray expenses. At that time I did not have the money asked for by him. I think the only hope, for a long time, has been, and is now, from the medical men who are now moving in your behalf. All I know about their action is what I have read in the Boston *Herald* of Sunday. It has seemed to me best that I should remain quiet and keep out of the newspapers and have nothing whatever to do with anything that was done in your behalf, because my action or co-operation would prejudice your case and impair the effect of disinterested action. I prefer now to do whatever I may, not connected with any other persons or interests. Whatever your impressions may be, I want you to know that I feel towards you as a brother and a friend, and shall, in the short time remaining, do all I can to save your life, in the only direction in which there has ever, in my opinion, been any well-grounded hope. Humanly speaking, the chances are very few. But God knows best, and his will will not fail, and whatever that is we know will be right. I infer from an article which I saw in a Cincinnati paper some time ago that you have not been able to get your appeal to the President. I expect to be in Washington all of next week. If you have prepared anything for the President, if you will forward it to me here or keep it until I see you in Washington, I will see that it is delivered, according to your wishes and directions.

You may expect to see me next Sunday. If any delay occurs it will only be in your interests and I will notify you.

I am glad you are remaining loyal to your convictions. It is just as I knew it would be. There is a great change in best public opinion towards you, but the masses and the newspapers are yet unmoved. God grant it may go on in time to stop the wrong decreed by the Courts of law.

Faithfully your Brother,

WILSON.

To this no reply has been received at this date, June 24, 1882.

J. W. G.

PRESIDENT ARTHUR:

Mr. Reed has just informed me that Justice Bradley has denied my application for a *Habeas Corpus*. I am somewhat surprised, as it would seem to be contrary to LAW.

Before Mr. Reed came I had just finished a long talk with our mutual and very dear friend the Rev. Dr. Hicks. I desire him to express to you my views and feelings as to my position.

I am entitled to a full pardon; but I am willing to wait for the public to be educated up to my views and feelings in the matter. In the mean time I suffer in bonds as a patriot.

I have concluded to acquiesce in Mr. Reed's suggestion that you respite me until January, so the case can be heard by the Supreme Court in full bench.

I understand public opinion is changing in my favor, and by January it may be still further enlightened as to my inspiration.

I am willing to DIE for my inspiration, but it will make terrible reckoning for you and this nation. I made you, and saved the American people great trouble. And the least you can do is to let me go; but I appreciate your delicate position, and I am willing to stay here until January, if necessary.

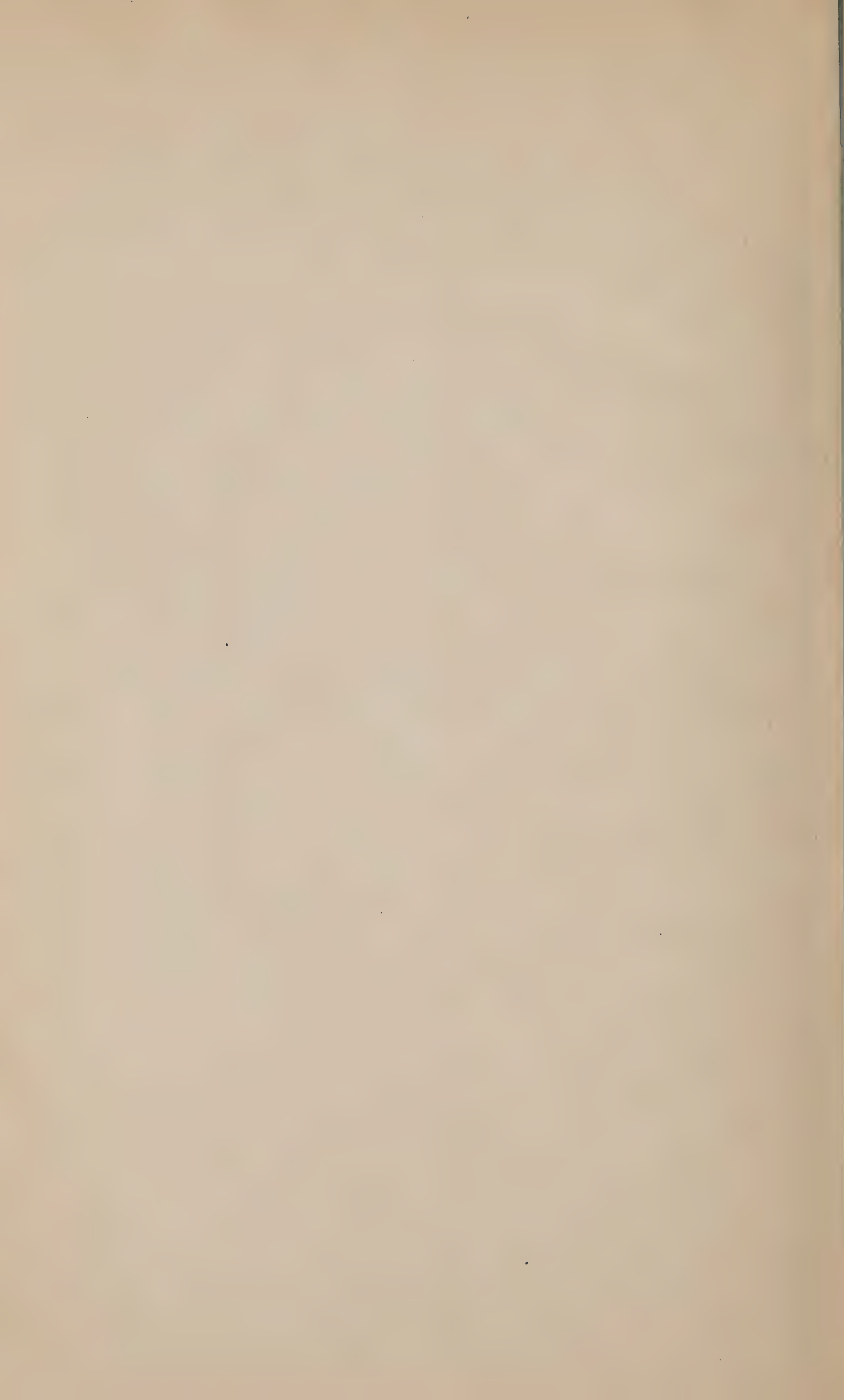
I am God's man in this matter. This is dead sure.

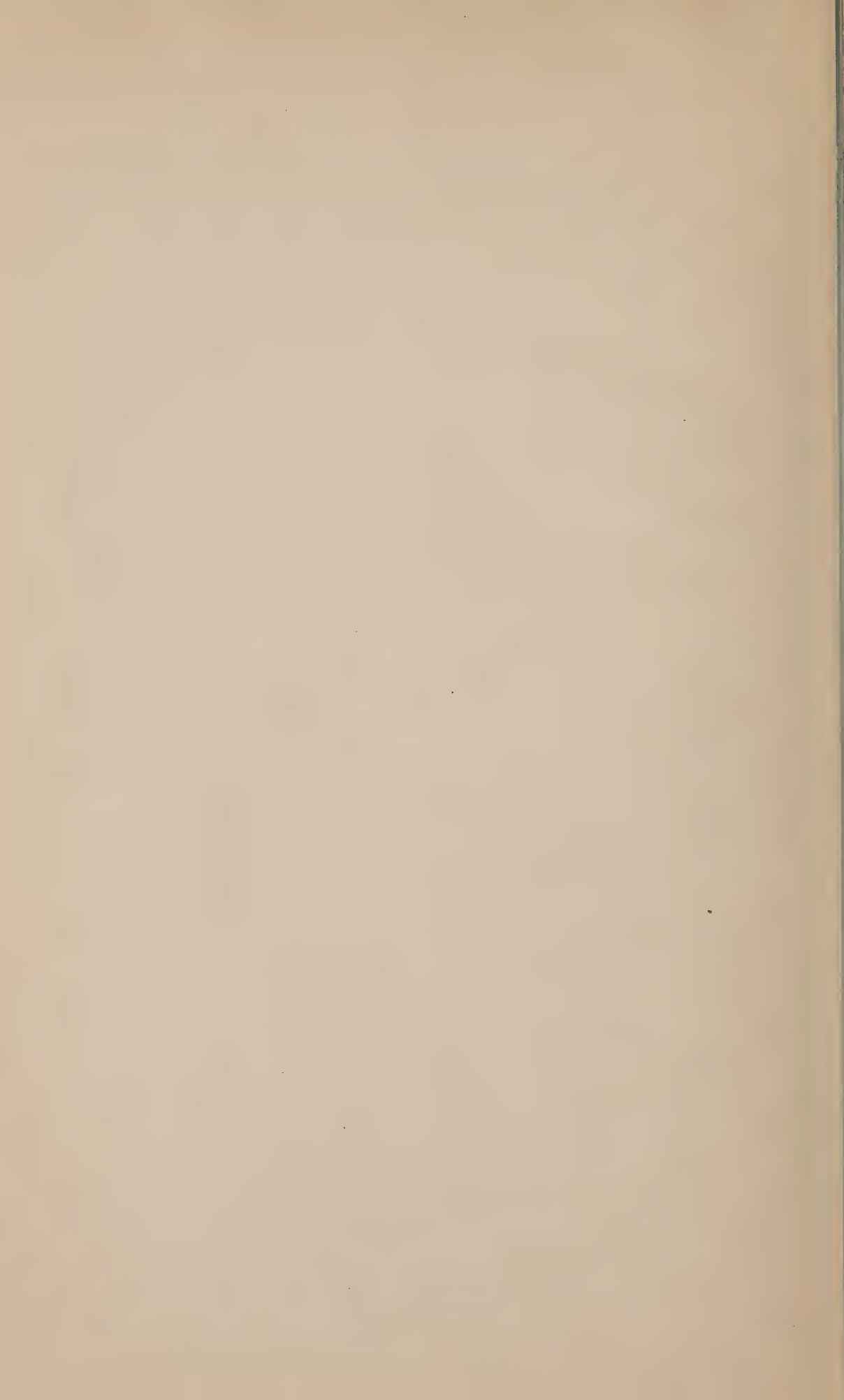
In Saturday's *Star*, I published a poem on "God's ways," to which I call your critical attention. It is true, every word, so help me God.

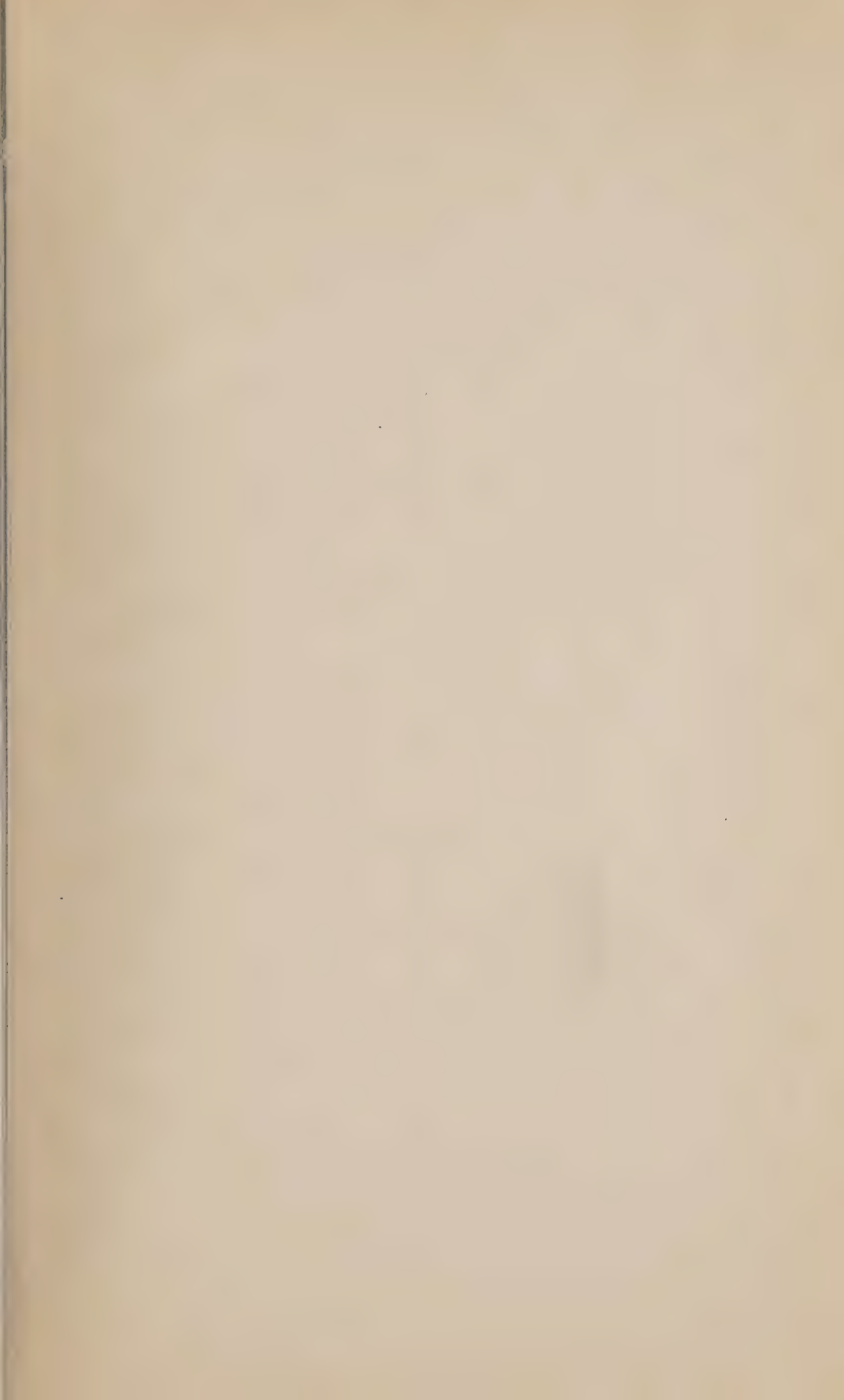
With great respect, very sincerely and cordially,

CHARLES GUTEAU.

UNITED STATES JAIL, WASHINGTON, D. C., June 19, 1882.







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